



SILO

Subsidia et Instrumenta Linguarum Orientis | 1

Johanna Brankaer

Coptic

A Learning Grammar (Sahidic)

Harrassowitz

πεχε ι̅ς μ̅ντρεϥλο ν̅βι πετωινε
εϥωινε ψαντεϥβινε
αγω ροταν εϥψανβινε ϥναωτ̅ρτ̅ρ
αγω εϥψανωτορτ̅ρ ϥνα̅ρ ωπηρε
αγω ϥνα̅ρ ρ̅ρο εχ̅μ πτηρϥ
πεχε ι̅ς χε ωινε αγω τετναβινε
πεχε ι̅ς πετωινε ϥναβινε
πεττω̅ρμ̅ ε̅ρουν̅ σε̅ναο̅υ̅ων̅ ναϥ

This textbook is written for students who are new to Coptic and for those who already have a first understanding of the language. The approach allows for classroom teaching as well as for private study. The book consists of two main parts, elements and constructions, followed by application exercises and a selection of texts. The student gradually learns the Coptic constructions (nominal articulation and different kinds of sentences) with reference to the elements that are relevant for each construction. The Coptic learning Grammar is not only a teaching method for Sahidic, the »classical« Coptic dialect, it can also be used as a reference tool for students who are already familiar with the language. The concept of the book allows for a systematic use, as well as for didactic purposes. It offers a clear survey of the basics of Coptic grammar and the exercises necessary to master those basics.



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Reinhard G. Lehmann

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Text on the cover: Gospel of Thomas 2, 92a, 94:

Jesus said: let him who seeks not stop
seeking until he finds.

And when he finds, he will be disturbed.

And when he is disturbed, he will be astonished

And he will rule over the all.

Jesus said: seek and you will find.

Jesus said: he who seeks will find

And he who knocks, it will be opened to him.

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Kingdoms (2004–1595 BCE). Larsa, Babylon. © akg-images/Erich Lessing.

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Jena and Overijse, November 2009

Johanna Brankaer

Introduction

About this book

Initially, a French version of this book was conceived as a textbook for the course Coptic I taught at the Université Catholique de Louvain (30 hours). It should be useful as well for teaching Coptic as for learning it yourself.

The book consists of five parts. The first three are concerned with learning Coptic grammar. Part four consists of exercises to apply what you have learned in the corresponding grammatical chapters. Finally there is a selection of texts, which will allow you to gain more in-depth knowledge of the language as well as of some aspects of Coptic culture. Both the exercises and the texts have cross-references to the grammatical part of this book.

The grammatical part is conceived as a systematic synthesis of what one finds in the existing basic grammars, textbooks and some unpublished workbooks. Since this book was conceived first, the Coptic Grammar by Bentley Layton has established itself as *the* reference grammar. In order to make it easier for students to use this grammar, the same terminology has been used here. In annex, however, you will find a glossary with the equivalents of some terms used in other grammars and textbooks.

The grammatical part of this textbook consists of three main sections, elements, constructions and complex sentences. I suggest that in a teaching context, you start with the constructions and learn the elements as they show up in the constructions and the complex sentences. This will allow you to progress steadily without having too much baggage to carry along from the start. A system of cross-references makes it possible to 'commute' between both grammar parts and the exercises and texts. The elements are in way the building stones you use when learning Coptic sentence constructions. The exercises are also conceived in this way. They follow the rhythm of the constructions. If you work in this way, you will also have dealt with all the elements at the end of the constructions. The systematic presentation of elements and constructions is also conceived for later reference. This book should be useful as a basic grammar for students who have already familiarised themselves with the Coptic language.

This course is meant to familiarize the students progressively with the different kinds of Coptic sentences. This is done in the constructions part, after a first chapter on nominal articulation.

All of the examples given in this book are analysed. The separators used to distinguish all elements are / for the prepersonal bound state, - for the prenominal bound state and a full stop to separate all other elements (e.g. article and noun).

There is no method to learn the Coptic vocabulary in this book. At the end you will find a glossary of all the Coptic and Greek words used in the book, in the grammatical examples as well as in the exercises and texts. It is recommended to learn the vocabulary gradually as

you find it in the examples and exercises, so you can draw up a list of the words you have encountered.

Coptic

The term 'Coptic'

The word 'Coptic' is derived from the Arabic term *qubti*, which was used by the Arabs to refer to the (mostly Christian) inhabitants of Egypt. The Arabic is on its turn a loan word from the Greek, αἰγύπτιος (*Aigyptios*). Originally the term Coptic referred to the descendants of the ancient Egyptians, to distinguish them from foreign, more recent, groups of the population. The Copts from Antiquity referred to their language as **ⲧⲙⲛⲧ-ⲡⲙⲛ** **ⲕⲬⲙⲉ** (*tementremenkême*), which signifies an *abstract category* (**ⲙⲛⲧ-**) in relation to *the humans* (**ⲡⲙ**) of *Egypt* (**ⲕⲬⲙⲉ**).

The term Coptic gradually lost its ethnic and linguistic meaning to refer specifically to the Christians of Egypt – in order to distinguish them from e.g. Muslims. The Egyptian Church played an important role in the first centuries of the Christian era. The patriarchs of Alexandria were among the most powerful. The monachism that was born on Egyptian soil with inspiring figures, such as Anthony, influenced similar movements all over the Christian world. In the aftermath of the Council of Chalcedon (451) the Egyptian church was the first 'national church' to break with byzantine authority. The term 'national church' does not imply that the authority of this church was confined to the borders of Egypt. It extended to Libya (the region of Pentapolis) and Ethiopia (around Axum).

One should take care not to identify the Coptic church with the Coptic language. In Antiquity the official language of the 'Coptic' church remained Greek, even though important texts, like the Easter Letters of the Alexandrian bishops were immediately translated into Coptic for the use of the local bishops. An important part of Coptic literature of all sorts was actually translated from Greek. It was above all the monastic environment that produced a rich original Coptic literature, as it was the case with the Pachomian monasteries in Tabbenese and Pbow and the White monastery of Shenoute.

The use of the Coptic language was progressively abandoned in favour of Arabic after the muslim conquest of Egypt (642). After the 10th century, Coptic documents become very rare. From the 13th century onwards, however, there was a growing interest from Arabic scholars in the Coptic language. They published Coptic grammars in Arabic, as well as works dealing with philological, literary and cultural topics. The last important examples of Coptic as a spoken language have been attested in the 15th century¹. Most of the Copts today speak Arabic. Only in liturgy some traces of Coptic (mixed up with Greek formulas) are preserved. The situation of Coptic in Egypt is in a way similar to that of Latin in the Christian West.

1 Cf. J. Vergote, *Grammaire Copte*, t. Ia, 1–2.

The Coptic language

From a linguistic point of view Coptic represents the last stage of ancient Egyptian (ca. 300–1000 A.D.). Egyptian is a linguistic group in itself, which presents some affinities with Semitic languages and some African languages.

One should not confound the Coptic language and the Coptic writing (that is, the Greek alphabet with some supplementary signs). Language and writing have not evolved simultaneously in Egypt². The most ancient writing systems, hieroglyphic and hieratic, were still used in later periods, up to the Ptolemaic, Roman and Byzantine time (332 B.C. – 641 B.C.). From the late Empire on, Middle Egyptian was at that time still used as a literary language, but it was not spoken anymore. From the New Empire onwards (ca. 1570 B.C.) New Egyptian became the dominant language, which evolved into Demotic (the 'popular' language) and eventually into Coptic in Christian times. There are, however, already before that period some attestations of Egyptian in Greek writing. Linguistically this language does not correspond with the Coptic stage, but still with Demotic, even though these texts or words are often qualified as 'Old Coptic'. Greek letters were mostly used instead of Egyptian signs where pronunciation matters. The previous Egyptian writing systems have no notation of vowels. It is thus no surprise to find 'Coptic' writing in e.g. magic texts.

Coptic is of great interest for the study of the Egyptian language. It is the first time in its history that the vowels are written. The use of a simple writing system, consisting of the Greek alphabet with some supplementary signs, made written Egyptian more accessible than it was before.

As the final stage of the Egyptian language, Coptic has also been considerably influenced by Greek, which was the official language of the Coptic church. This influence is mostly limited to the vocabulary. Greek words are not only used for technical terms or in translations. They also very often occur in original Coptic writings, such as the works of Shenoute. On a purely grammatical level the influences are less conspicuous. Some Greek conjunctions are used to introduce certain Coptic adverbial subordinate clauses.

Later Coptic texts can also show an influence of Arabic. This has however very few consequences for the vocabulary and was never as important as the Greek influence.

Dialects

Coptic dialectology has developed over the last decades into a discipline in itself. There was hardly any real standardisation in Coptic. Many dialects existed next to one another. Each one of these dialects has its own variants and many texts have a very mixed dialectal profile. The overview you find here is limited to the dialects mentioned in Crum's *Coptic Dictionary*.

S Sahidic is the main southern dialect of Egypt, but it spread very quickly to the entire Nile Valley. It became the dominant literary language in the 'classical' period. The oldest Sahidic texts are dated around 300 A.D. Of all Coptic dialects Sahidic has the least particularities and the most in common with the others. It therefore offers a good introduction in Coptic.

2 Cf. Cl. Obsomer, *Égyptien hiéroglyphique. Grammaire pratique du moyen égyptien et exercices d'application* (Langues et cultures anciennes, 1), Bruxelles 2003, 10–11.

B Bohairic is the main northern dialect, spoken originally in the Nile Delta. It is played a predominant role from the 9th century onwards, due to the importance of the monasteries in the Wadi Natrun. Since the 11th century, Bohairic is the official language of the Coptic liturgy.

F Fayumic is the dialect spoken in the oasis of Fayum (ΠΙΟΜ).

M Middle Egyptian or Oxyrhynchic was mainly spoken around Oxyrynchus.

A² or L Subakhmimic or Lycopolitanic was a southern dialect that was probably overshadowed by the spread of Sahidic.

A Akhmimic is another southern dialect. It represents probably the most ancient linguistic stage of all known Coptic dialects. It is probably originary from the surroundings of the Town of Akhmim (Nord of Thebes). Like A²/L this dialect has probably been abandoned in favour of Sahidic.

Alphabet and orthography

Coptic uses the Greek alphabet with some supplementary signs taken from Demotic. The letters can also have numeral value (cf. 085). The order of the Greek alphabet is preserved. The supplementary Coptic signs are put at the end. Here is a list with the alphabet, the names of the individual letters and their English equivalents.

Α	alpha	a
Β	beta	b (v)
Γ	gamma	g
Δ	delta	d
Ε	epsilon	e
Ζ	zeta	z
Η	eta	ê
Θ	theta	th
Ι	iota	i
Κ	kappa	k
Λ	lambda	l
Μ	mu	m
Ν	nu	n
Ξ	xi	x
Ο	omicron	o
Π	pi	p
Ρ	rho	r
Σ	sigma	s
Τ	tau	t
Υ	upsilon	u
Φ	phi	ph
Χ	khi	kh
Ψ	psi	ps
Ω	oméga	ô

ϣ	shai	ch
ϥ	phai	f
ϧ	khai	kh (only in B)
Ϩ	khai	kh (only in A)
ϩ	hori	h
Ϫ	djandja	dj
ϫ	kjima	tch, ky (palatalized)
Ϭ	ti	ti

The superlinear stroke is another orthographical element. When it is written above a consonant (e.g. \bar{N}), it indicates the existence of a muted vowel preceding this consonant. In many manuscripts the use of the superlinear stroke is not entirely consistent. Sometimes the superlinear stroke seems interchangeable with ϵ .

Γ, Δ and Ζ only occur in words of Greek origin. In some cases Ζ is used as an equivalent of C (ΑΝΧΗΒΕ and ΑΝΖΗΒΕ, *school*). Γ can also be used instead of Κ (often after Ν, e.g. Γ for Κ, the suffix pronoun of the 2nd pers. m. sg.).

Some letters are the equivalent of two other letters:

$$\begin{aligned}\Theta &= \tau + \zeta \\ \Phi &= \pi + \zeta \\ \chi &= \kappa + \zeta \\ \xi &= \kappa + \varsigma \\ \Psi &= \pi + \varsigma \\ \Upsilon &= \tau + \iota\end{aligned}$$

ΦΟ = Π.ΖΟ, *the face*; ΡΟΧ = ΡΟΚΖ, *to be burned*; ΛΩΞ = ΛΩΚΣ, *to bite*; †ΡΗΝΗ = Τ.ΕΙΡΗΝΗ, *the peace*

In Greek words these letters usually keep their original value and they are not necessarily counted as two letters (this is important e.g. in knowing which article has to be used).

Ι and ΕΙ can both represent the phoneme [i] (ΕΙΝΕ, *to bring*; ΕΙΒΤ, *pea*) or the semivocal [j] (ΕΙΩΤ, *father*; ΧΟΙ, *ship*).

ΟΥ can also function as a vowel (ΜΟΥΝ, *to stay*) and as semivocal (ΟΥΑ, *a, one*). The semivocal is written as a simple Υ after Α, Ε and Η (ΝΑΥ, *to see*).

Ν is assimilated before Μ, Π, Ψ, Φ and becomes Μ (Μ.ΜΑΘΗΤΗΣ Μ-ΜΩΥΧΗΣ, *Moses' disciples*). There is no assimilation when Μ or Π have the superlinear stroke (Ν.Μ.ΚΑΖ, *the crocodiles*) or if the Μ was originally a Ν.

Ν can be completely assimilated before Β, Ρ or Λ (Ρ.ΡΩΜΕ for Ν.ΡΩΜΕ, *the humans*).

Haplography: a doubled consonant is often only written once (Μ.Ν.ΤΗ for Μ.Ν.Τ.ΤΗ, *fifteen*).

Dittography: more rarely a consonant is doubled for no apparent reason. This is often the case of Ν followed by a vowel.

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Part I: Elements

Pronouns and determiners

A. The personal pronoun

The independent personal pronoun

001. The independent personal pronouns are only used in apposition to make the subject explicit or to emphasize it (cf. 202). They can also express the predicate (cf. 208).
002. The independent personal pronoun can in some cases be used instead of the suffixed pronoun. This can imply a shift in meaning. E.g. **NCA** **NTOQ** (*except for him*) and **NCWQ** (*after him*).

003. These are the full forms of the independent personal pronoun:

	sg.	pl.
1	ANOK	ANON
2 m.	NTOK	NTOTN
2 f.	NTO	
3 m.	NTOQ	NTOOY
3 f.	NTOC	

004. The unstressed (reduced) form of the independent personal pronoun is used as the prefixed subject of the nominal sentence (cf. 191, 200).

	sg.	pl.
1	AN	AN(N)
2 m.	NTK	NTETN
2 f.	NTe	
3 m.	NTQ	(NTOOY)
3 f.	(NTOC)	

The prefixed personal pronoun

005. These personal pronouns are used for the subject of the durative sentence (cf. 224).

	sg.	pl.
1	T	TN
2 m.	K (r)	TETN
2 f.	Te (Tp)	
3 m.	q	CE
3 f.	c	

006. The **K** of the 2nd pers. sg. is often assimilated to **r** after the **N** of negation.

The personal suffixes

007. The pronominal suffixes can be attached to:
- prepositions in the prepersonal state (cf. 093);
 - certain common nouns (cf. 048);
 - transitive infinitives (cf. 119);
 - the possessive pronoun and article (cf. 020, 021);
 - the conjugation bases of the non-durative sentence (cf. 308);
 - the conjugation bases of the four converters (cf. 145–148).

1 sg.	ⲁ	after a simple vowel
	ⲁⲧ	after a doubled consonant (after ⲧ: ⲡⲁⲧⲧ > ⲡⲁⲧ)
2 sg. m.	ⲁⲕ	(after ⲛ often ⲓ)
2 sg. f.	Ⲁ	after a simple vowel
	Ⲁⲉ	after a consonant
	Ⲁⲉⲉ	after a doubled vowel
3 sg. m.	ⲁⲓ	
3 sg. f.	ⲁⲥ	
1 pl.	ⲁⲛ	
2 pl.	ⲁⲧⲛ	
	ⲁⲧⲏⲧⲛ	
3 pl.	ⲁⲟⲩ	

008. For the 2nd pers. pl. a short vowel preceding the suffix ⲁⲧⲛ becomes long. ⲉⲃ, ⲉⲡⲟⲩ (prep. *to*) > ⲉⲡⲱⲧⲛ
009. The suffix ⲁⲧⲏⲧⲛ for the 2nd pers. pl. is usually used after ⲧ. It can express a reflexive meaning (ⲓⲱⲧⲧⲁⲧⲏⲧⲛ, *you yourselves*). Normally ⲁⲧⲏⲧⲛ is treated as a nomen after the prenominal status.
010. The suffix for the 3rd pers. pl. ⲁⲟⲩ is written ⲁⲓ after ⲁ, ⲉ, and ⲏ.
011. The suffix ⲁⲥⲟⲩ, ⲁⲥⲉ for the 3rd pers. pl. is used with certain verbs (ⲁⲥⲟⲟⲩ, *to send*; ⲧⲛⲛⲟⲟⲩ, *to send*; ⲧⲟⲟⲩ, *to buy*) and with the imperatives ⲁⲡⲓ, *do!*, and ⲁⲛⲓ, *bring!* (cf. 136). It is also used for the object of ⲟⲩⲛⲧⲁ/ⲙⲛⲧ (cf. 157).

B. Demonstrative pronouns and articles

The demonstrative pronoun

012. There are two sets of demonstrative pronouns in Coptic. Each set has three forms:
- masculine starting with ⲡ;
 - feminine starting with ⲧ;
 - plural (both masculine and feminine) starting with ⲛ.
- There is a whole set of determiners following this pattern (cf. 018–021).

013. The independent demonstrative pronouns are:

- ⲡⲁⲓ, ⲧⲁⲓ, ⲛⲁⲓ (*this, these*)
- ⲡⲏⲏ, ⲧⲏⲏ, ⲛⲏⲏ for a more remote person or object (*that, those*)

014. There is also an unstressed form (without emphasis) of this pronoun:

ⲡⲉ, ⲧⲉ, ⲛⲉ

This form of the demonstrative pronoun is used for the 3rd pers. subject of the nominal sentence (cf. 191, 206).

The demonstrative article

015. The demonstrative article is always placed before a (common) noun. Its forms are:

- ⲡⲉⲓ, ⲧⲉⲓ, ⲛⲉⲓ (*this, these*)
- ⲡⲓ, ⲧⲓ, ⲛⲓ (*that, those*)

016. The unstressed form of the demonstrative article is ⲡⲓ/ⲡⲉ ⲧⲓ/ⲧⲉ ⲛⲓ/ⲛⲉ. This form is actually the definite article (cf. 054).

Other demonstrative elements

017. The relative sentence ⲉⲧⲙⲙⲁⲩ (*that is there*) is used to refer to a more distant person or thing. It can be preceded by the article.

C. Possessive pronouns and articles

The possessive pronoun

018. The possessive pronoun is always followed by the possessor. This can be a noun (with article) or a personal pronoun (suffixed).

019. In the pronominal state the possessive pronoun has the form of the possessive prefix:

ⲡⲁⲃ, ⲧⲁⲃ, ⲛⲁⲃ.

The possessive pronoun is followed by a noun with article (article phrase). This form is used to express filiation and is often an element of proper nouns.

ⲡⲁ-ⲡⲣⲟ, *doorkeeper (the one of the door)*

ⲡⲁ-ⲧⲱⲉⲗⲉⲉⲧ, *bridegroom (the one of the bride)*

ⲡⲁ-ⲙⲓⲛ, *Pamin (the one of Min)*

ⲛⲁ-ⲛⲉⲥⲧⲟⲣⲓⲟⲥ, *the doctrines of Nestorius.*

020. The prepersonal state of the possessive pronoun is:

ⲡⲱⲃ, ⲧⲱⲃ, ⲛⲱⲃ.

The pronominal suffix refers to the possessor (cf. 007).

ⲛⲱⲃⲓ ⲧⲏⲡⲟⲩ ⲛⲱⲃⲕ ⲛⲉ (John 17:10). *Everything that is mine is yours.*

The possessive article

021. The possessive article expresses the possessor of the word it determines. It consists basically of the article **πε**, **τε**, **νε** with the personal suffixes (cf. 007).

	m.	f.	pl.
1 sg.	πα	τα	να
2 sg. m.	πεκ	τεκ	νεκ
2 sg. f.	πογ	τογ	νογ
3 sg. m.	πεq	τεq	νεq
3 sg. f.	πεc	τεc	νεc
1 pl.	πεν	τεν	νεν
2 pl.	πετ̄ν	τετ̄ν	νετ̄ν
3 pl.	πεγ	τεγ	νεγ

022. At first sight there might be some confusion between the possessive pronoun in the pronominal state and the possessive article of the 1st pers. sg. The possessive pronoun is always followed by an article.

πα-πειωτ, *the one belonging to the Father (the one of the father)*

πα.ειωτ, *my father*

D. Interrogative and indefinite elements**Interrogative elements**

023. These are some of the most common interrogative pronouns and modifiers (cf. 401, 402):

νιμ, *who?*

ογ, *what?*

αω, *which? what?*

αζπο, *what about...? why? (αζποκ, What about you?)*

Indefinite elements

024. The following are the most common indefinite pronouns and modifiers:

κε (δε) (m.), **κετε** (f.), **κοογε** (pl.), *other* (cf. 075)

...**νιμ**, *every ...* (cf. 078)

λααγ, *someone, something*; with negation *nobody, nothing*

ογον, *someone, something*

ογα/ογει (cf. 85), *someone*; **ογα ογα**, *each*

ζοεινε, *some*

Nouns

025. The noun is a lexeme (LAYTON) or semanteme (VERGOTE), that is, an element of the vocabulary with specific meaning. There are but two classes of semantemes in Coptic: the noun and the verb. Though both classes are distinct, there are some interesting correspondences between them. Just like the verb some nouns also exist in a pronominal and/or a prepersonal state. Just like the object of a verb the genitive can be directly connected or through the preposition **ν̄**. On top of that, most infinitives can also function as a noun.

026. Nouns are lexemes or semantemes that can be actualized in two ways:

- independently (with an article or other determining element). The noun then refers to a thought object (to be distinguished from a process, action, or relation).
- as attribute.

Substantives and adjectives

027. There are only a small amount of 'real' adjectives in Coptic. One could therefore refer to gendered nouns and non-gendered nouns (LAYTON) instead of substantives and adjectives. In fact many 'substantives' can also function as 'adjectives'.
с2ime (f.), *woman, wife*; **ειωτ** (m.), *father*; **βωων**, *bad, wicked*; **ноб**, *big*.

028. One should distinguish between a denotative function and a descriptive function of a noun.

The denotative function can only be fulfilled by gendered nouns, proper nouns and possessives. They denote one or more entities as particular instances of a class or a unique individual.

The descriptive function can be fulfilled by gendered nouns and non-gendered nouns. In this function they describe an entity referring to one or more of its characteristics.

029. Only gendered nouns can fulfil both functions. Normally however, they have a denotative function. When these nouns have a descriptive function the article does not necessarily correspond with the grammatical gender of the noun. E.g. **ме** (*truth*) is a feminine noun, but one can find the form **π.ме**, which translates the Greek adjective *ὁ ἀλητινός*, *the truthful*.

030. As for the Greek words, the substantives are gendered nouns, the adjectives non-gendered.

031. The neuter form of the Greek adjectives is however used to refer to 'inanimates' or things, the masculine form (or the feminine) is used with regard to persons.

ααimonion (m.), *demon*; **ζεαπic** (f.), *hope* (=ἐλπις); **πιστοc**, *faithful*

ἡ.ΕΠΙΘΥΜΙΑ ἡ-CΑΡΚΙΚΟΝ (1Pet 2:11), *carnal desires*.
 ΟΥ.ΨΥΧΗ ἡ-ΠΙCΤΗ ἡ-ΑΓΑΘΗ (Sextus 30:19f) *a faithful good soul*

Comparative and superlative

032. There are no distinct forms for the comparative and the superlative in Coptic. They can mostly be inferred from the context.
 The second member of the comparison can be introduced by the prepositions ε-, ερο and παρα-, παραρο.

033. The preposition ε- can be emphasized by the word ΖΟΥΟ (*more*). We find the following combinations: ἡ-ΖΟΥΟ ε-, ἡ-ΖΟΥΕ, ε-ΖΟΥΟ ε-, or ε-ΖΟΥΕ.

ΑΩ ΠΕ Π.ΝΟΒ (Matt 23:17). *Which one is the biggest?*
 Π.ΚΟΥΙ ΕΡΟϣ (Luke 7:28). *The one who is smaller than him.*
 ϣ.ΒΜΒΟΜ ἡ-ΖΟΥΕ ΕΡΟϣ (BHom 54:11). *He is stronger than us.*

B. Gender and number

034. Gender and number of a noun can normally be inferred from the article or some other determiner.

Gender

035. There are two genders in Coptic: masculine and feminine.

036. Masculine Coptic nouns often end on a consonant or a short vowel, feminine nouns on ε or a long vowel.

037. Greek masculine and feminine nouns keep their gender in Coptic. Greek neuter substantives are treated as masculine.

Π;CΩΜΑ (m.), *the body* (the Greek σῶμα is neuter).

038. The infinitive as a verbal noun is masculine.

ΠΕϣ.ΧΠΟ, *his birth*.

039. A certain number of Coptic nouns have masculine as well as feminine forms:

CON	brother	CΩNE	sister
ϣΗΡΕ	son	ϣΕΕΡΕ	daughter
ΖΟϣ	snake	ΖΩϣ	snake
CΑΒΕ	wise man	CΑΒΗ	wise woman
ΖΑΛΟ	old man	ΖΑΛΩ	old woman
ΝΟΥΤΕ	god	ἡ.ΤΩΡΕ	goddess

040. A noun is only gendered when it has a denotative function! (cf. 028)

Number

041. In most cases the plural of a noun is only indicated by the article or some other determiner.

042. There are, however, a number of nouns that have a separate form for the plural. In some cases this plural form exists as an alternative to the unchanged form and can express a specific nuance.

043. This list contains some of the most frequent plural forms:

ΠΕ	ΠΗΥΕ	heaven
ΑΠΕ	ΑΠΗΥΕ	head
ῤΠΕ	ῤΠΗΥΕ	temple
ϣΗΡΕ	ϣΡΗΥ	child
	(often ἡ.ϣΗΡΕ)	
ΡΟΜΠΕ	ΡῤΠΟΟΥΕ	year
ΖΩΒ	ΖΒΗΥΕ	work, thing
ΕΙΩΤ	ΕΙΟΤΕ	father
CON	CNHΥ	brother
CΖΙΜΕ	ΖΙΟΜΕ	woman, wife

044. Most of the Greek nouns do not have a special plural form. The frequent plural ending -ΟΟΥΕ can however also be used for Greek words.

ΨΥΧΟΟΥΕ, *souls*

ΕΠΙCΤΟΛΟΟΥΕ, *letters*

045. The dual form as such does no longer exist in Coptic. There are however some traces of the use of the dualis. Some words, expressing a duality, can be treated as a singular or as a plural form.

CΠΟΤΟΥ	lips
ΠΑΖΟΥ	buttocks
ΟΥΕΡΗΤΕ	feet
ϣΗΤ	two hundred
	(dualis of ϣΕ)

C. Bound state

046. There are three bound states in Coptic: the absolute state, the prenominal state and the prepersonal state. A noun can have one or more of these forms, which are listed under the absolute state in a dictionary.

The absolute state is the noun in itself, independently.

A noun in the prenominal state is followed by another noun that determines it. This is the genitive, expressing the possessor of the first noun. The prenominal state is indicated by the marker -.

A noun in the prepersonal state has a personal pronoun immediately suffixed to it. This suffix often refers to the possessor. The prepersonal liaison is represented by the marker \neq .

047. Most of the Coptic nouns only exist in the absolute state

048. A limited number of Coptic nouns have a prenominal and/or prepersonal state. They only occur in combination with a determiner, that is another noun, or, more often, the personal pronoun suffix. This category of nouns can be referred to as 'possessed nouns' (LAYTON 138–140). The possessor and the possessed are linked by an inherent, unalienable possession (SHISHA–HALEVY 1.1.1).

This construction is however often replaced by the indirect genitive construction with the preposition \bar{N} - (cf. 175–178).

Many of these words are used in the construction of complex prepositions (cf. 100).

absolute	prenominal	prepersonal	translation
		$\Delta NA \neq$	will
		$\Delta PHX(\bar{N}) \neq$	end
$\text{BO}\lambda$	$\text{B}\bar{\Lambda}-, \text{B}\lambda\bar{N}-$	$\text{B}\bar{\Lambda}\lambda \neq$	outside
EIA	$(\text{EIEP}-, \text{EIA}\bar{N}-)$	$\text{EIA}T \neq$	eye
		$\text{KOYN}(T) \neq$	bosom
		$\text{KOYOYN} \neq$	
		$\lambda IKT \neq$	cover
PO	$\bar{P}\bar{N}-$	$\text{P}\omega \neq$	mouth
PAN	$\bar{P}\bar{E}\bar{N}-$	$\text{P}\bar{N}T \neq$	name
		$\text{PA}T \neq$	foot
COYEN		$\text{COY}\bar{N}T \neq$	worth
TWPE	$\text{T}\bar{N}-, \text{TE}-$	$\text{TOOT} \neq$	hand
	$\text{TOY}\bar{N}-$	$\text{TOY}\omega \neq$	breast, womb
$\omega\lambda$		$\omega\lambda NT \neq$	nose
ZH		$\text{ZHT} \neq$	foreside
ZH		$\text{ZHT} \neq$	belly
ZO	$\text{ZP}\bar{N}-, \text{Z}\bar{N}-$	$\text{ZPA} \neq$	face
ZPOOY	$\text{ZPOY}\bar{N}-$	$\text{ZPA} \neq$	voice
ZHT	$(\text{Z})\text{TE}-, (\text{Z})\text{T}\bar{N}-$	$\text{ZHT} \neq$	heart
		$\text{ZTH} \neq$	peak, spike
	$\text{X}\bar{N}-$	$\text{X}\omega \neq$	head

D. Composite nouns

049. There are many composite nouns that consist of a noun in the prenominal state followed by a (non-gendered) noun. Here are some of the more frequent examples.

$\text{M}\bar{N}T-$ (used to build abstract nouns):
 $\text{M}\bar{N}T\bar{Z}\lambda\lambda O$, (old) age; $\text{M}\bar{N}T\bar{Z}\epsilon\text{BP}\lambda\text{IO}\Sigma$, Hebrew
 $\text{M}\bar{N}T\omega\lambda$ ENEZ , eternity
 $\text{M}\bar{N}T\bar{P}\rho O$, rule, kingdom

$\bar{P}\bar{M}\bar{N}-$ ($\text{P}\omega\text{ME } \bar{N}-$), man of:
 $\bar{P}\bar{M}\bar{N}K\text{HME}$, Egyptian
 $\bar{P}\bar{M}\bar{P}\lambda K O\text{TE}$, man from Alexandria
 $\bar{P}\bar{M}\bar{N}N O\gamma\text{TE}$, god-loving, pious

$\omega\text{BP}-$ (ωBHP , friend, companion):
 $\omega\text{BP}\bar{Z}\bar{M}\bar{Z}\lambda\lambda$, fellow slave ($\sigma\upsilon\nu\delta\omicron\upsilon\lambda\omicron\varsigma$)
 $\omega\text{BP}\bar{M}\lambda\theta\text{HTHC}$, classmate

$\text{EIEP}-$ (EIOPE , work) (can also be linked to a noun with the preposition \bar{N} -):
 $\text{EIEP}\omega\epsilon$, wooden, timber; $\text{EIEP}\omega\omega T$, commerce, merchandise

$\text{EIEZ}-$ (EIOZE , field):
 $\text{EIEZ}\epsilon\lambda O O\lambda\epsilon$, vineyard; $\text{EIEZ}\omega\text{HN}$, orchard

$\text{PA}-$ (is used in words expressing a place or substantives with general meaning):
 PATHY , air, heaven; PA , state, condition

$\text{CT}-$ (CTOI , odour):
 $\text{CTNOY}\omega\epsilon$, perfume; $\text{CTB}\omega\omega\text{N}$, bad smell, stench

$\omega\text{OY}-$ ($\omega\lambda\gamma$, useful, valuable):
 $\omega\text{OYMEPIT}\omega$, amiable; $\text{P}\omega\text{OYTP}\epsilon\omega\text{MOY}$, he who deserves to die

$\omega\bar{N}-$ (ωHPE , child) sometimes $\omega\bar{P}-$:
 $\omega\bar{N}\text{CON}$, son of a brother (nephew); $\omega\bar{P}\text{B}\omega\omega\text{N}$, bad son

$\omega\bar{C}\bar{N}-$ ($\text{CA}\omega$, blow, strike, wound) sometimes $\text{C}\omega-$:
 $\omega\bar{C}\bar{N}\lambda\lambda\alpha\varsigma$, punch; $\omega\bar{C}\bar{N}\lambda O\gamma\chi\text{H}$, lance stab

$\text{ZAM}-$, worker:
 $\text{ZAM}\omega\epsilon$, carpenter; ZAMNOYB , goldsmith

$\lambda\bar{N}-$, chief:
 $\lambda\bar{N}\chi\omega\chi$, chief, captain

050. Other words are composed with the preposition \bar{N} -.

$\text{B}\omega$, tree:
 $\text{B}\omega \bar{N}-K\bar{N}T\epsilon$, fig-tree; $\text{B}\omega \bar{N}-\epsilon\lambda O O\lambda\epsilon$, vine

μα, place:

μα \bar{m} -πωτ, *refuge*; μα \bar{n} -ελοολε, *vineyard*

μας, *small, little*:

μας \bar{m} -μογι, *lion cub*

σα, *man of*:

σα \bar{n} -νεζ, *oil merchant*; σα \bar{n} -χι-δολ, *liar*

051. Still other words are composed with a prefix that is not a noun on itself.

ατ (negation), *un-, without*:

αθητ (ατ-ζητ), *foolish, unwise*

ατναγ εροζ, *invisible (m.)*

διν- (+ infinitive; forms feminine nouns):

δινψαχε, *word, conversation, story*

δινψωνε, *illness*

ρεγ- (+ infinitive), *man who...*:

ρεγ†-ζαπ, *judge*; ρεγ†-νοβε, *sinner*

ρεγχι-δολ, *liar*

052. The construct participle is a descriptive noun ('adjective') that expresses a generic verbal action. It is used to build non-gendered nouns. It is always applied to the category of animates. Usually, it is linked with a noun without article (undetermined) (cf. 069).

Here are some of the most common examples (the infinitive is given in brackets)

μαι- (με, *to love*):

μαινοYTE, *pious (loving God)*

χασι- (χιε, *to elevate*):

χασι ζητ, *arrogant (high hearted)*

μαστ- (μοcte, *to hate*):

μαστνοYTE, *impious (hating God)*

ογαμ- (ογωμ, *to eat*):

ογαμρωμε, *cannibal (eating men)*

qai- (qi, *to carry*):

qainaζβ, *beast of burden (carrying a yoke)*

ζαλδ- (ζλοδ, *to be sweet*):

ζαλδψαχε, *eloquent (of sweet words)*

053. The construction with invariable πετ- (substantivated relative sentence, cf. 466) is another way to build nouns.

πετ.νανογζ, *the good (that, which is good)*

E. Determiners

The definite article

054. The definite article is the unstressed form of the demonstrative pronoun (cf. 016).

m. π (πε)

f. τ (τε)

pl. ν (νε)

055. One should pay attention to some particularities of Coptic orthography:

π+ζ = φ

τ+ζ = θ

τ+ι = †

Assimilation: ν becomes μ when followed by π/β/ψ/μ.

Before β, λ and ρ, the definite article can be completely assimilated to β, λ or ρ.

056. The longer forms πε-/τε-/νε- are used when the following noun begins with two consonants. πε.ζτο, *the horse*.

ογ and ι (ει) are considered as consonants: πε-ογ > πεγ.

θ, φ, χ, ψ, ζρ are considered as two consonants. νε.θγcia, *the offerings*

δ, ζ are each considered as one consonant.

If one of the initial consonants is a sonant, both π and πε are possible.

π.ρπε/πε.ρπε *the temple*

ρρο (king) and ζλλο (old man) always have π.

Words composed with μντ and ρμ (cf. 049) always have π.

057. The longer forms are also used with a number of words expressing time:

πε.ογoeic, *the time*; τε.ρομπε, *the year*; πε.ζοογ, *the day*; τε.γωη, *the night*;

τε.γνογ, *the hour*.

058. Exception: π.ναγ, *the time*

The use of the definite article

059. The definite article is used to determine gender and number of nouns or nominal expressions.

φωβ (π.ζωβ), *the thing, the work*

τ.με, *the truth*

π.πετ.ογζαβ, *the saint (the one who is saint)*

060. The definite article is used with certain proper nouns when these are familiar to the interlocutor.

τ.αμαρια, *Samaria*

061. The definite article is used before the names of gods.

π.νογτε, *God*

π.απολλων, *Apollo*

062. The definite article is also used with a vocative.
 ΤΕ.СΖΙΜΕ (John 2:4), *Wife!*

The indefinite article

063. The indefinite article is derived from some indefinite pronouns.
 sg. ΟΥ (< ΟΥΑ, *one*) (cf. 085)
 pl. ΖΕΝ (< ΖΟΕΙΝΕ, *some*) (cf. 024)

064. Please pay attention to Coptic orthography:
 ε/α + ΟΥ > ΕΥ/ΑΥ

The use of the indefinite article

065. The indefinite article is used with abstract nouns:
 ΟΥ.ΚΑΚΕ, *darkness*
 ΟΥ.ΜΝΤΑΤΤΑΚΟ, *indestructibility*
066. It is often used with material nouns:
 ΟΥ.ΜΟΟΥ, *water*
067. It is also used in adverbial expressions introduced by the preposition ΖΝ- (cf. 098):
 ΖΝ-ΟΥ.ΜΕ, *truly*.
068. The indefinite article is also used with the predicate of the nominal sentence (cf. 192):
 ΑΝΓ ΟΥ.ΠΡΟΦΗΤΗΣ, *I am a prophet(ess)*

Zero-determiner, the absence of an article

069. There is no article used before the second term in composites (prenominal state of a verb or noun followed by an undetermined noun or construct participle [cf. 052]). In some cases also after the preposition Ν-:
 Π.ΡΕ.ΧΙ-ΥΟΧΝΕ, *adviser*
070. The negated term in negative sentences has no article. This is especially the case of non-existence or deprivation.
 ΖΕΝ.ΠΗΓΗ... ΕΜΝ-ΜΟΟΥ ΝΖΗΤΟΥ (2Pet 2:17), *springs without water*
 ΝΓ-ΤΜ.ΧΙΤΝ ΕΖΟΥΝ Ε-ΠΕΙΡΑΣΜΟС (Matt 6:13). *And lead us not in temptation.*
 ΜΕΡΕ.ΡΕ.ΧΙΟΥΕ ΖΩΝ ΕΡΟϣ (Luke 12:33). *No thief came close to him.*
071. Undetermined elements in enumerations have no article:
 ΕΙΤΕ ΚΟΥΙ ΕΙΤΕ ΝΟΒ (HM I 159:9), *either small or big*.
072. After certain prepositions, followed by undetermined elements, there is no article:
 ΥΑ-ΕΝΕΖ, *forever, until eternity*
073. The predicate, after the preposition of identity Ν- has no article:
 ΑΑΚ Ν-ΡΜΜΑΟ (ShChass 85:34). *Make yourself rich.*
 ΤΑΑΥ Μ-ΜΝΤΝΑ (Luke 12:33). *Give them as alms.*
074. After the preposition ΖΩС (like, just as), there is no article:
 ΖΩС ΟΙΚΟΝΟΜΟС (HM II 11:22), *as manager*.

Other determiners

075. ΚΕ, *other*
 pl. ΖΕΝ.ΚΕ
 Π.ΚΕ, *the other*
 ΚΕ can also mean *also, too* or *more*. It can also be used in combination with numerals (cf. 086).
 ΚΕ.ΧΩΩΜΕ, *another book*
 Π.ΚΕ.ΟΥΑ, *the other (one)*
 ΝΕΥ.ΚΕ.СΑΡΞ, *their flesh too*
076. The possessive article (cf. 015)
077. The demonstrative article (cf. 021)
078. ...ΝΙМ: *every*
 ΟΥΟΝ ΝΙМ, *everyone*
 ΖΩВ ΝΙМ, *everything*
079. The suffixed personal pronoun (cf. 007).

Numerals

Cardinal numbers

080. Just like in Greek, the letters are also used with numeric value. They have a supralinear stroke when used as numbers. For the number six, the Greek sign stigma (ς) is used.
081. The numbers from 1 to 9 and 10, 20, and 30 have distinct forms for the feminine and the masculine.
082. Some numbers have a secondary form (VERGOTE: état construit), which is a kind of prenominal form used in composed numbers.
083. The numbers 1-9 have a special form, which is used in combination with decades. It is immediately attached to the preceding decades. If the decade has a secondary form, this is used in the composite number.
084. The multiples of 100 and 1000 are written with the secondary form of the cipher followed by $\omega\epsilon/\omega\sigma$, or with the absolute form of the cipher followed by the preposition $\bar{\nu}$ - and $\omega\epsilon/\omega\sigma$.

085. Table:

		m	f.	secondary form	with decades
1	$\bar{\alpha}$	$\sigma\gamma\alpha$	$\sigma\gamma\epsilon\iota$	$\sigma\gamma-$	$\sigma\gamma\epsilon$ (m)/ $\sigma\gamma\epsilon\iota$ (f.)
2	$\bar{\beta}$	$\kappa\alpha\lambda\gamma$	$\kappa\alpha\lambda\tau\epsilon$		$\kappa\alpha\lambda\sigma\gamma\epsilon$ (m.)/ $\kappa\alpha\lambda\sigma\gamma\epsilon\iota$ (f.)
3	$\bar{\gamma}$	$\omega\sigma\mu\bar{\nu}\tau$	$\omega\sigma\mu\tau\epsilon$	$\omega\sigma\mu\bar{\nu}\tau-$, $\omega\sigma\mu\bar{\nu}\tau-$	$\omega\sigma\mu\tau\epsilon$
4	$\bar{\delta}$	$\chi\tau\sigma\sigma\gamma$	$\chi\tau\sigma(\epsilon)$	$\chi\tau\sigma\gamma-$, $\chi\tau\epsilon\gamma-$	$\alpha\chi\tau\epsilon$
5	$\bar{\epsilon}$	$\dagger\sigma\gamma$	$\dagger(\epsilon)$		$\tau\eta$
6	$\bar{\varsigma}$	$\kappa\sigma\sigma\gamma$	$\kappa\sigma(\epsilon)$	$\kappa\epsilon\gamma-$	$\alpha\kappa\epsilon$
7	$\bar{\zeta}$	$\kappa\alpha\omega\bar{\eta}$	$\kappa\alpha\omega\eta\epsilon$		$\kappa\alpha\omega\eta(\epsilon)$
8	$\bar{\eta}$	$\omega\mu\sigma\gamma\bar{\nu}$	$\omega\mu\sigma\gamma\bar{\nu}\epsilon$		$\omega\mu\eta\bar{\nu}\epsilon$
9	$\bar{\theta}$	$\psi\iota\kappa/\psi\iota\tau$	$\psi\iota\tau\epsilon/\psi\iota\kappa\epsilon$		
10	$\bar{\iota}$	$\mu\eta\tau$	$\mu\eta\tau\epsilon$	$\mu\bar{\nu}\tau-$	
20	$\bar{\kappa}$	$\chi\sigma\gamma\omega\tau$	$\chi\sigma\gamma\omega\tau\epsilon$	$\chi\sigma\gamma\tau-$	
30	$\bar{\lambda}$	$\mu\alpha\lambda\beta$	$\mu\alpha\lambda\beta\epsilon$	$\mu\alpha\beta-$	
40	$\bar{\mu}$		$\gamma\mu\epsilon$	$\gamma\mu\epsilon-$, $\gamma\mu\epsilon\tau-$	
50	$\bar{\nu}$		$\tau\alpha\epsilon\iota\sigma\gamma$	$\tau\alpha\epsilon\iota\sigma\gamma-$	

	m./f.	secondary form
60	ḫ	ce
70	ō	ce-, cet-
80	π	ce-
90	π	ce-
100	π	ce-
200	π	ce-
300	π	ce-
400	π	ce-
1000	π	ce-
2000	π	ce-
3000	π	ce-
10 000	π	ce-

086. The cardinal number is normally linked with the noun it determines with the preposition *π*- (cf. 170). In this construction, the noun always has a singular form. The number can be determined by the definite article or some other determiner.

087. The number 2 is always placed immediately after the substantive it determines (without the preposition *π*-).

†ΟΥ *π*-οεικ *π*-τβτ *π*-αυ. (Matt 14:17), *five loaves of bread and two fishes*
π-εμντ-*π*-αυ (Matt 10:1), *his 12 disciples*
π-αυ *π*-αυ (1Cor 13:13), *(The) belief, (the) hope,*
and (the) love, these three...
π-αυ *π*-αυ (Matt 12:45), *seven other spirits*

088. An approximate number is preceded by the prefix *α* or *να*.
να.αυ-*π*-αυ *π*-αυ *π*-αυ (Acts 13:20), *about 450 years*

B. Ordinal numbers

089. αυπ(ε) and αυεπ(ε) mean *first*.

090. The other ordinal numbers are composed of με2 + cardinal number.

091. με2 is the prenominal form of the verb αυ2, which means *to fill*.

092. The ordinal number is linked to the noun by the attributive preposition *π*-. Normally the number precedes the noun in this construction, but the inverse order is also possible.

π-αυεπ *π*-αυ (BG 29:10), *the first man*
π-με2-*π*-αυ *π*-αυ (Num 7:18), *the second day*
π-με2-*π*-αυ *π*-αυ (Psalm 51)
π-αυ *π*-με2-*π*-αυ (Rev 2:11), *the second death*
π-αυ *π*-με2-*π*-αυ (Deut 9:18), *the second time*

Prepositions

093. Prepositions normally have a nominal or pronominal complement. They usually have two bound states: (1) the prenominal state, when they introduce a noun, a nominal locution or an independent pronoun (except for the personal pronoun); (2) the prepersonal state when they introduce a personal pronoun suffix.

094. There are however some 'defective' prepositions, that is preposition that do not have both bound states. They are linked with their complement by a periphrastic expression for the missing bound state. (cf. 101–102)

095. There are two sorts of prepositions: (1) the simple prepositions (cf. 98–99); and (2) prepositions composed of a simple preposition in combination with a noun (cf. 100).

096. Both bound states of certain prepositions might have another origin, e.g. *π*-, *π* (in). In this case, the form of the prepersonal state is the prepersonal form of *π*, belly.

097. Preposition that have a prepersonal bound state ending in a short vowel, often have a long vowel before the suffix of the 2nd pers. pl.

αυ > αυτ

αυ > αυτ

A. Simple prepositions

098. This is a list of the most common simple prepositions, which should be memorized.

αυ-, αυτ- (often αυ-): *without*

ε-, ερ-: *to; for; than* (second term of the comparison); introduces the object of some verbs denoting sense perception (cf. 282).

ετβ-, ετβτ-: *about, because of*

π-, πμ-: *in, on, from* (locative); *at, in* (temporal); *by, through* (instrumental), *of* (partitive genitive, cf. 178); link with the object of many verbs (cf. 280); attribution and identity (cf. 161, 165–172).

π-, πα-: *for, to* (dative).

π-, πμα-: *with; and* (cf. 186).

ουβ-, ουβτ-: *against*

ουτ-, ουτω-: *between; in the middle of*

αυ-, αυρ-: *to, till*

αυ-, αυρ-: *under, from under; outside of; starting with; with regard to; about*

αυτ-: *before, in front of*

αυ-, αυ(ω)-: *upon; and* (cf. 187)

αυ-, αυτ-: *in*

αυ-: *from... on*

099. A number of Greek prepositions are also used in Coptic. Most of them only have the prenominal state.

ΑΝΤΙ-: *against; instead of*

ΕΙΜΗΤΙ (Ε)-: *except, unless*

ΚΑΤΑ-, ΚΑΤΑΡΟ-: *after, following*

ΠΑΡΑ-, ΠΑΡΑΡΟ-: *in comparison, more than*

ΠΡΟΣ-, ΠΡΟΣΡΟ-: *corresponding to, more than*

ΧΩΡΙΣ-: *without*

ΩΣ-: *as, like*

B. Composite prepositions

100. Many preposition are made up of a simple preposition followed by a noun at the prenominal or prepersonal state (cf. 048). These nouns are usually body parts, but lose their concrete meaning to assume a more abstract sense.

(ΒΟΛ) *outside*

ΝΒΛ-, ΝΒΛΛΑ-: *except for; further than*

(ΕΙΑΤ) *eye*

ΖΑΕΙΑΤ-: *before, in front of*

(ΛΙΚΤ) *cover*

ΝΛΙΚΤ-: *on top of, covering*

(ΡΟ) *mouth*

ΕΡΝ-, ΕΡΩ-: *towards, to*

ΖΑΡΝ-, ΖΑΡΩ-: *under; in front of*

ΖΙΡΝ-, ΖΙΡΩ-: *towards, to*

(ΡΑΤ) *foot*

ΕΡΑΤ-: *towards, to (a person)*

ΖΑΡΑΤ-: *under, underneath*

ΖΙΡΑΤ-: *towards, to*

(CΑ) *side*

ΝCΑ-, ΝCΩ-: *after; except for*

ΜΝNCΑ-, ΜΝNCΩ-: *after*

(ΤΩΡΕ) *hand*

ΕΤΝ-, ΕΤΟΟΤ-: *towards, to*

ΝΤΝ- (ΝΤΕ-), ΝΤΟΟΤ-: *in, at, by, with, next to, from*

ΖΑΤΝ-, ΖΑΤΟΟΤ-: *next to, with*

ΖΙΤΝ-, ΖΙΤΟΟΤ-: *by (agens); from, of*

(ΤΟΥΩ-) *bosom*

ΕΤΟΥΝ-, ΕΤΟΥΩ-: *next to; for; with*

ΖΙΤΟΥΝ- (ΖΙΤΟΥΕ-, ΖΙΤΟΥΕΝ-), ΖΙΤΟΥΩ-: *next to*

(ΖΗ) *front*

ΕΖΗΤ-: *in front of*

ΖΗΤ-: *in front of*

(ΖΗ) *belly*

(ΖΝ-) ΝΖΗΤ-: *in, at, on* (the prenominal state is the simple preposition ΖΝ-, cf. 098)

(ΖΟ) *face*

ΕΖΡΝ- (ΕΖΝ-/ΖΝ-), ΕΖΡΑ-: *toward; facing; between*

ΝΑΖΡΝ-, ΝΑΖΡΑ-: *in the presence of, facing, in front of*

(ΖΗΤ) *heart*

ΖΑΖΤΝ- (ΖΑΖΤΕ-/ΖΑΤΝ-/ΖΑΤΕ-), ΖΑΖΤΖ- (ΖΑΤΖ-): *with, near to*

(ΧΝ-) *head*

ΕΧΝ- (ΧΩ-), ΕΧΩ-: *on; for; against; to; after*

ΖΑΧΩ-: *before, in front of*

ΖΙΧΝ- (ΖΙΧΩ-), ΖΙΧΩ-: *on, upon, on top of; in, at; next to; from above*

C. Remarks

Defective prepositions

101. If a preposition has no prenominal bound state, the noun can be attached through a periphrastic expression: the preposition has the personal suffix corresponding to its complement. This suffix is connected to the complement by the attributive preposition Ν- (which expresses identity in this case (cf. 161).

ΖΑΡΑΤϣ Μ-Π.ΤΟΥΥ (Mark 5:11), *on the mountain* (on it, that is the mountain)

ΖΑΡΟΟΥ Ν-ΝΕΤΝ.ΟΥΕΡΗΤΕ (Mark 6:11), *under your (pl.) feet* (under them, that is, your feet)

102. There are some prepositional expressions that only exist in the absolute state. The nominal or personal complement is then linked through the preposition Ν-, ΜΜΟ-.

Ν-Τ.ΠΕ ΜΜΟ-C (Heb 9:5), *above her*

ΖΙ ΠΑΖΟΥ ΜΜΟ-1 (Till 208), *behind me*

Preposition + adverb

103. Some prepositions can be accompanied by an adverb that modifies or emphasises its original meaning. The most common adverbs are:

ΒΟΛ: (towards the) *outside*; with ΝΖΗΤ: (to the) *out(side) of*

ΕΖΟΥΝ (towards the) *inside*

(Ε)ΖΡΑΙ *up, down*

ΖΜ-Π.ΗΙ, *in the house*

ΕΒΟΛ ΖΜ-Π.ΗΙ, *out of the house*

ΕΖΟΥΝ Ε-Π.ΗΙ, *into the house*

ΖΡΑΙ ΖΝ-Τ.ΠΕ, *in (the) heaven, above*

Adverbs

A. Adverbs

104. There is only a limited number of 'real' adverbs in Coptic.

ⲗⲁⲗⲁϣ: ... *at all* (cf. 024)

ⲟⲛ: *again*

ⲧⲱⲛ: *where? wherefrom? how?*

ⲧⲱⲛⲟϣ/ⲧⲱⲛⲉ: *very, certainly*

ⲧⲛⲁϣ/ⲧⲛⲛⲁϣ: *when?*

ⲃⲉ: *more*

ⲧⲁⲓ: *here*, only occurs in the relative expression ⲉⲧ.ⲧⲁⲓ: ...*who is here*.

105. Some Greek adverbs are used in Coptic.

ⲁⲓⲕⲁⲓⲱⲥ: *rightly*

ⲡⲟⲗⲗⲁⲕⲓⲥ: *often*

ⲥⲱⲙⲁⲧⲓⲕⲱⲥ: *physically*

ⲓⲟⲗⲱⲥ: *completely*

ⲡⲱⲥ: *how?*

106. Some composites consisting of a preposition (cf. 098) and a noun are used as adverbs.
ⲉⲃⲟⲗ: *outside* (can also be used in combination with other adverbs and verbs from which it takes its meaning).

ⲉⲙⲁⲧⲉ: *very*

ⲉⲙⲁϣ: *there* (dynamic)

ⲉⲛⲉⲓ: *always, eternally*

ⲉⲡⲉⲥⲥⲧ: *down*

ⲉⲓⲟϣⲛ: *inside*

(ⲉ)ⲓⲓⲡⲁⲓ: *up, down* (these are actually homonymes. The orthographic difference between both adverbs has disappeared in Sahidic. In Bohairic there is a distinction between ⲉⲓⲓⲡⲁⲓ, *up*, and ⲉⲓⲓⲡⲁⲓ, *down*.)

ⲙⲙⲁⲧⲉ: *only, exclusively*

ⲙⲙⲁϣ: *there* (static)

B. Prepositional locutions

107. The syntactic function of the adverb can also be fulfilled by a locution introduced by the preposition ⲛ̄-

ⲛ̄-ⲗⲁⲗⲁϣ: *in nothing, no way*

ⲛ̄-ⲙⲙⲛⲉ: *daily*

ⲛ̄-ⲡⲉ.ⲓⲟⲟϣ: *by day, during the day*

N-APXAIOC: *in the past*

N-OY.MA: *somewhere (KE.MA: elsewhere)*

N-ΘΕ (N-T.ZE): *so, thus, in this way*

N-TE.YΩH: *by night, during the night*

108. Adverbial expressions of mode or manner are often composed with the preposition **ZN-** followed by a noun or an infinitive with the indefinite article.

ZN-OY.ME: *truly*

ZN-OY.MNT.A.T.COON: *unconsciously, without knowing*

ZN-OY.BEPIH: *fast, in a hurry*

ZN-OY.ZOTE MN-OY.NOΘ N-PAWE (Matt 28:8), *with fear and great joy.*

109. The negative equivalent of this expression uses the preposition **AXN-**. In this case the noun or infinitive have no article.

AXN-NOMOC: *illegally*

AXN-ZOTE: *without fear*

C. Nouns

110. When the adverbial use is clear from the context, there can be apheresis of the preposition **N-**. In this case a noun can function as adverb. This is mostly the case with nouns expressing a notion of time. Iteration of a noun has often a distributive significance.

AAAY: *not at all, no way*

KE.MA: *elsewhere* (cf. 075)

TE.NOY: *now (NTE-YNOY: immediately)*

TE.POMPE: *yearly, during a year* (ἐνιαύσιος)

POOY: *today* (also **M-POOY**)

OYΔE PE.ZOON OYΔE TE.YΩH (ApophPatr 231), *neither by day, nor by night*

ZOON ZOON, *every day, from day to day*

KOYI KOYI, *little by little*

ΩHM ΩHM, *little by little*

OYA OYA, *one by one*

Verbs

A. The infinitive

111. The infinitive is a verbal noun that expresses an action. It can occur in different constructions, where it has either the value of a noun (cf. 025) or the predicate of the durative sentence (cf. 231) and as conjugated verb in the non-durative sentence (cf. 308).

112. An infinitive can be active as well as passive. Only the context allows to distinguish between both. To avoid ambiguity and in translations from Greek texts, a periphrastic construction is used with the 3rd person plural as subject and the subject of the passive clause as object. When the agent is mentioned, there is no ambiguity as to the passive meaning.

N-ZME N-ZOON EY.PEIPAZE MMOY ZITM Π.ΔΙΑΒΟΛΟΣ (Luke 4:4), *40 days, being tempted by the devil.*

113. There are two infinitive forms in Coptic. These are remnants from ancient Egyptian and most of the verbs have maintained only one form. The first class of infinitives expresses an action or an event, (e.g. **KW,** *to place, put*; **MOYKZ,** *to afflict, to oppress*; **CWTM,** *to hear, to listen*). The second class of infinitives have inchoative meaning and express the adoption of a condition or state (e.g. **MKAZ,** *to be[come] sad*; **ZLOΘ,** *to be sweet*; **MTON,** *to take rest*). Both classes of infinitives are accentuated in different ways.

114. There is a class of verbs beginning with **T** that have causative meaning:

TCBKO: *to diminish, make small* (**CBOK,** *to be small*)

ΘBBIO: *to humiliate* (**ZBBE,** *to be small, humble*)

TZMKO: *to make sad* (**MKAZ,** *to be sad*)

XPO: *to generate, to give birth* (**ΩWPE,** *to become*)

TALO: *to honour* (**ALAI,** *to grow*)

TAWO: *to increase* (**AWE,** *to be many*)

TMMO: *to nourish* (**OYWM,** *to eat*)

115. Many verbs consist of a verb and a noun. The following verbs occur frequently in such constructions:

EPE, *to do*; **T,** *to give*; **XI,** *to take*; **KW,** *to put, place*; **CI,** *to carry*; **O N-**, *to be*

P-ZAP: *to give justice, to go to law*

T-ZAP: *to do justice*

XI-ZAP: *to be judged, condemned*

P-ZOTE, O N-ZOTE: *to have fear*

T-ZOTE: *to frighten*

Verbs composed with † often have a 'passive' equivalent with **ⲭⲓ**, e.g. †-/ⲭⲓ-ⲉⲁⲡ.

116. Many Greek verbs are used in Coptic. These verbs have a simplified form based on the Greek imperative of the 2nd pers. sg. **ⲕⲣⲓⲛⲉ**, *to decide, to judge*; **ⲙⲉⲧⲁⲛⲟⲩⲉ**, *to repent*; **ⲡⲁⲣⲁⲗⲓⲁⲟⲩ**, *to hand over*.
117. Greek verbs are usually preceded by **ⲡ̄-** in Coptic. This is the prenominal bound state of the infinitive **ⲉⲓⲣⲉ**, *to do*.
118. The negation of the infinitive is **ⲧⲙ̄**.
ⲡ̄.ⲧⲙ̄.†-ⲉⲱⲛⲧ ⲁⲉ ⲛⲁⲁⲩ (ShAmél II 233:13), *not to make him angry*

Bound states

119. The infinitive has three bound states: the absolute state, the prenominal state and the prepersonal state. The absolute state is used when there is no direct object or when this is introduced by a preposition (as is often the case in the durative sentence, cf. 280). The prenominal state is used when the infinitive is immediately followed by a nominal object. In dictionaries the prenominal bound state is indicated by -. The prepersonal state is used when the infinitive is immediately followed by a personal subject. In dictionaries the prepersonal bound state is indicated by ⲁ. Here are some examples of common verbs that have the three bound states:

ⲙⲱⲧⲡ	ⲉⲧⲡ-	ⲙⲱⲧⲡⲁ	<i>to choose</i>
ⲕⲱ	ⲕⲉ-	ⲕⲁⲁⲁ	<i>to put, to place</i>
ⲕⲱⲧ	ⲕⲉⲧ-	ⲕⲱⲧⲁ	<i>to build, to construct</i>
ⲉⲓⲣⲉ	ⲡ̄-	ⲁⲁⲁ	<i>to do, to work</i>
ⲭⲓⲉ	ⲭⲉⲥⲧ-	ⲭⲁⲥⲧⲁ	<i>to elevate, to exalt</i>

120. Greek verbs only have the absolute state. This means the object cannot be immediately attached to the verb. They are connected through the preposition **ⲛ̄-**/**ⲙⲙⲟⲁ**.

B. The stative

121. The stative expresses the state in which the subject is. In lexica and dictionaries it is indicated with the sign †.
122. There are two sorts of statives in Coptic. One class has no particular ending. These were originally male forms. The other one has the ending **-ⲧ**. These were originally female forms. Both forms have lost their gender in Coptic.
123. Here is a list of some common statives. They usually express the state that is the result of the verb they are derived from. In the case of verbs of movement, we usually find the stative in the durative sentence.

ⲃⲱⲕ	<i>to go</i>	ⲃⲱⲕ†	<i>to have gone</i>
ⲃⲱⲗ	<i>to detach</i>	ⲃⲱⲗ†	<i>to be detached</i>

ⲕⲱ	<i>to put, lay</i>	ⲕⲱ†	<i>to lie</i>
ⲙⲱⲕⲁ	<i>to blow, strike</i>	ⲙⲱⲕⲁ†	<i>to be sick</i>
ⲙⲱ	<i>to die</i>	ⲙⲱⲟⲩⲧ†	<i>to be dead</i>
ⲟⲩⲱⲛ	<i>to open</i>	ⲟⲩⲱⲛ†	<i>to be open</i>
ⲙⲱⲕⲁ	<i>to comfort</i>	ⲙⲱⲕⲁⲱⲗ†	<i>to be comforted</i>
ⲭⲓⲉ	<i>to lift</i>	ⲭⲟⲥⲉ†	<i>to be exalted</i>

124. Some statives don't have an attested infinitive.
ⲉⲱⲟⲩ, *to be bad*.
125. The stative of the verb **ⲉⲓ** (*to go*) is **ⲛⲱⲩ†**. It often has a future meaning.
126. The stative can only be used as a predicate in the durative sentence (cf. 225). In other kinds of sentences a periphrastic locution with **ⲙⲱⲩⲧⲉ ⲉ-** or **ⲉⲓ ⲉ-** can be used.
ⲙⲱⲩⲧⲉ ⲉⲁⲙⲡ ⲉⲛ̄.ⲙⲱⲩⲧⲉ (Matt 16,19). *It will be bound in the heavens*.
127. Some rare statives however can function as infinitives.
ⲉⲱⲟⲩ, *to sit down, to sit*; **ⲁⲉ**, *to get up, to be upright*.
128. Since the stative expresses a state, it is always intransitive; it cannot have an object.

C. The causative infinitive

129. The causative infinitive is actually composed of two infinitives. The first infinitive is **ⲧⲣⲉ-**, the causative infinitive (beginning with **ⲧ**) of **ⲉⲓⲣⲉ** (*to do*). The second infinitive expresses the thing one is made to do. The subject of the second infinitive is actually the object of the first one: it is the person/thing that *is made to do* something. It can be a noun or a suffixed personal pronoun.
ⲧⲣⲉ-/ⲧⲣⲉⲁ (*to make ... do*) – noun, or personal pronoun – infinitive
ⲧⲣⲉⲁⲙⲡ, *to make him choose*
130. The form of the causative infinitive with the 1st person sg. is **ⲧⲣⲉⲁ**.
131. The form of the causative infinitive with the 2nd pers. f. sg. is **ⲧⲣⲉⲉ**.
132. The negation of the causative infinitive is **ⲧⲙ̄**. It precedes **ⲧⲣⲉ** if **ⲧⲣⲉ** functions as a conjugated verb. When the causative infinitive functions as a noun, **ⲧⲙ̄** is placed before the second infinitive.
ⲙⲱⲩⲧⲉⲁⲙⲡ > ⲙⲱⲩⲧⲉⲁⲙⲡⲁ, *he does not make him choose*.
ⲙⲱⲩⲧⲉⲁⲙⲡ > ⲙⲱⲩⲧⲉⲁⲙⲡⲁ, *by making him not choose*
133. The causative infinitive can be used as a noun or as a conjugated verb. In the second case, it has its own subject (different from the subject of the second infinitive it consists of).
ⲁⲁⲙⲡⲁⲙⲡ, *he has made him choose*.

134. In spite of its name, the causative infinitive does not always confer a causative meaning. It is often used instead of the simple infinitive, e.g. when there is a need to express the subject of this infinitive (the second infinitive in the construction of the causative infinitive) (cf. 391–394).

D. The imperative

135. Most of the Coptic verbs do not have a special form for the imperative. They use the same form as for the infinitive. Moreover there is no distinction between the 2nd pers. sg. and pl.

ΒΩΚ, go!

ΜΕΡΕ ΠΧΟΕΙC, love the Lord!

ΜΕΡΙΤ'ϣ, love him!

136. A limited number of verbs do have a special form for the imperative. The most common ones are:

ΕΙ	ΑΜΟΥ (m.)			come!
	ΑΜΗ (f.)			
	ΑΜΗΕΙΤḢ (pl.)			
ΕΙΝΕ	ΑΝ(Ε)ΙΝΕ	ΑΝΙ-	ΑΝΙ',	bring!
ΕΙΡΕ	ΑΡΙΡΕ	ΑΡΙ-	ΑΡΙ',	do!
ΛΟ	ΑΛΟΚ (m.)			stop!
	ΑΛΟ (f.)			
	ΑΛΩΤḢ (pl.)			
ΝΑΥ	ΑΝΑΥ			look!
†	ΜΑ		ΜΑ',	give!
ΟΥΩΝ	ΑΥΩΝ			open!
ΧΩ		ΑΧΙ-	ΑΧΙ',	say!

137. The composite verbs with Ḣ- have ΑΡΙ- in the imperative.

ΑΡΙ-ΜḢΤΡΕ, testify!

138. Composite verbs with †- can alternatively have ΜΑ- or †- in the imperative.

†-ΖΤΗ'Κ, pay attention!

ΜΑ-Π.ΝΟΒΝΕΒ, blame!

139. Causative infinitives with Τ- can also have ΜΑ- in the imperative.

ΜΑ-ΤCΑΒΟ'Ι, teach me!

140. The imperatives $\Psi\omega\pi\epsilon$ ε- (become! be!) and ΑΡΙ- (do!) occur in a periphrastic construction which allows to make an imperative for predicates other than the infinitive, e.g. the stative, or an adverbial expression. The ε- introduces the circumstantial conversion (cf. 146).

$\Psi\omega\pi\epsilon$ ε-ΤΕΤḢ.ΟΥΑΑΒ (1Pet 1:16). Become saints!

ΑΡΙ-ΖΙΖΗ Μ-Π.ΧΟΕΙC ΖḢ-ΟΥΩΝ'Ζ ΕΒΟΛ (Ps 146 (147):7). Be revealed in front of the Lord!

141. The imperative of a nominal sentence uses the verb $\Psi\omega\pi\epsilon$ Ḣ- followed by the predicate of the nominal sentence. The same construction can be used for a prepositional predicate.

$\Psi\omega\pi\epsilon$ ΔΕ Ḣ-ΡΕϣ-ΕΙΡΕ Ḣ-Π.ΨΑΧΕ (Jas 1:22). Become practitioners of the Word!

$\Psi\omega\pi\epsilon$ Ḣ-ΤΑ.ΖΕ (Gal 4:12). Become like me (in my way)!

142. The negation of the imperative is ḢΠḢ-.

ḢΠḢ-Ḣ-ΖΟΤΕ (Matt 14:27). Don't be afraid!

143. There is also a construction ḢΠΩΡ ε- + infinitive. It expresses an emotive negative imperative.

ḢΠΩΡ ΒΕ ΠΑ.CON ε-COPM'ΕΚ ΜΑΥΑΑ'Κ (Besa, fr. 28). I beg you, my brother, do not go astray alone!

Conversions

144. Many sentences can be converted in order to assume a different function, like the circumstantial and relative conversion, or to a modified meaning: past meaning for the preterit conversion and the emphasis on an element other than the subject and the predicate or the main verb.

These conversions are marked by fixed modifiers, a kind of 'conjugation bases', that is, prenominal or prepersonal elements that are placed before the subject.

145. The preterit conversion is used to modify a sentence in a sentence in a past tense. The modifier is always ΝΕ-, ΝΕ'. This construction is often accompanied by an invariable ΠΕ, which remains untranslated.

146. The circumstantial conversion transforms an independent sentence in a subordinate sentence indicating the circumstances of the main clause. It can have causal, temporal, concessive, etc. meaning, and is used in a way similar to Greek participles. It is always introduced by ΕΡΕ-, Ε'.

147. The relative conversion transforms a sentence in a relative clause, which determines a nominal element. It is usually introduced by ΕΤΕΡΕ-, ΕΤ'. In the affirmative past tense, the modifier is ΝΤΕ-, ΝΤΑ'.

148. The localising conversion emphasises an element in the sentence other than the subject or the (verbal) predicate. The modifier is generally ΕΡΕ-, Ε'. The affirmative past tense has ΝΤΕ-, ΝΤΑ'.

F. Suffixically conjugated verboids

149. As a remnant from an anterior phase of the Egyptian language, some Coptic verboids – so called by LAYTON, because they belong to another class than the Coptic verb – only exist in a conjugated form. The subject is not attached to a conjugation base, but it is immediately attached to the verb. The verb can have a prepersonal or a prenominal bound state. They generally have a present meaning (except for **πεξε-**, which often has a past meaning).

Only the verbs expressing a quality also have the preterit conversion and relative conversion (cf. 462). To express a time other than the present a periphrastic construction with **ϣωπε ε-** is used.

πεξε-	πεξα	to say (with past meaning) (2nd f. sg.: πεξε)
ζνε-	ζνα	to want
μεψε-	μεψα	to ignore, to be ignorant (μεψακ: maybe).

150. Many suffixically conjugated verboids (beginning with **νε/να**) express some quality:

ναα-/ναε-	ναα(α)	to be big, great
	ναιατ	to be blessed
νανογ-	νανογ	to be good
νεσε-	νεσω	to be beautiful
	νεσβωω	to be intelligent, wise
ναψε-	ναψω	to be many
νεφρ-		to be good
	νεδω	to be ugly

151. The subject of these verboids is always definite.
152. The impersonal verboid **ογν-** and its negation **μν-** or **μμν-** have often an indefinite subject (cf. 302–304). They are translated: *there is(n't)*
ογν- κε.τοπος ον (Br 231:5). *There is also another place.*
μν-ατνοβε (BMis 148:15). *There is no (one) without sin.*
153. The forms **ογν-/μν-** are used in the durative sentence with an indefinite subject (cf. 267–268).
ογν-ρωμε ν-πειμα (Z 352:17). *Is anyone (a man) here (in this place)?*
ογν-ογ.ον ζμ-πι.χι (TILL, 288). *There is a Brother in the house.*
μν-λααγ ν.ρωμε κοογν ν-ναι (Z 346:3). *Nobody knows these things.*

The forms **ογντε-, ογντα** and **μντε-, μντα**

154. The form **ογν-/μν-** can be combined with the preposition **ντε-, ντα**. Literally it means: “*there is y for x*”, but it usually can be translated: “*x has y*”. The complement of **ντε-, ντα** is the possessor. The possessed (object) follows after the subject.

ογντε-, ογντα and **(μ)μντε-, (μ)μντα** can be considered as a suffixically conjugated verboid meaning “*to have*”.

155. **ογντε, ογντα** and **μντε-, μντα** are often accompanied by the adverb **μμαγ** (*there*), which can normally remain untranslated.
156. If the object of this expression is a noun, the entire expression (**ογντα** + the suffix) is at the prenominal state. The forms are the following:

1 sg.	ογνται	ογντ-
2 sg. (m)	ογντακ	ογντκ-
2 sg. (f)	ογντε	ογντε-
3 sg. (m.)	ογνταq	ογντq-
3 sg. (f.)	ογνταc	ογντc-
1 pl.	ογνταν	ογντν-
2 pl.	ογνθτν	ογνττν-
3 pl.	ογνταγ	ογντογ-

ογντε-π.ειωτ π.ωνζ (John 5:26). *The Father has the life.*

ογνταγ νεγ.μαζ (Matt 8:20). *They have their nests.*

νε.γντ.ογ-ζεν.κε.ωhm δε ν-τβτ (Mark 8:7). *They had also some little fishes.*

157. The object (the possessed) can also be a personal pronoun. In that case it is suffixed to the first pronoun (the possessor). These are the secondary suffixes (see also: double object 285–287):

	sg.	pl.
1	-τ	-CN
2 m.	-κ, -CK, -TK	-THYTṅ
f.	/ (?)	
3 m.	-q, -Cq	-CE, -COY
f	-C	

νετε.ογνταc/ce θρογ (Mark 5 :26), *all (the things) that she has*

Part II: Constructions

Nominal articulation

A. The apposition

158. Generally, the apposition comes after the term it extrapolates.
Exception: the apposition of the subject in many nominal sentences with three members (cf. 210–212).
159. If the apposition is an appellative (common noun), it has the article or another determiner.
The meaning of an apposition might be very close to that of an attribute.
Π.ΝΟΥΤΕ Π.ΝΟΒ *the great God* (literally: *the God, the great one*).
160. If the apposition is a proper noun it has no article. A proper noun in apposition to a common name or a pronoun might be introduced by the conjunction **ⲭⲉ** (*that is*), which is also used to introduce direct and indirect speech (cf. 405).
161. The apposition can be linked to a preceding noun or pronoun through the attributive preposition **ⲛ̄-**, which expresses identity.
162. The following words can also be considered as appositions:
Ⲓⲱⲱⲓ, *-self, too*
ⲙⲁⲓⲁⲁ(ⲧ)/ⲟⲩⲁⲁ(ⲧ), *alone*
ⲧⲏⲣⲓ, *entirely, all of...*

ⲁⲃⲣⲁⲒⲁⲙ Π.ΠΑΤΡΙΑΡΧΗΣ (Heb 7:4), *Abraham, the patriarch*.
Πⲉⲛⲉⲓⲱⲧ ⲁⲃⲣⲁⲒⲁⲙ (Luke 3:8), *our father, Abraham*.
ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲭⲉ ⲁⲛⲁⲛⲓⲁⲥ (Acts 22:12), *and a man, that is Ananias*.
Π.ΝΟΥΤΕ ⲙⲁⲓⲁⲁⲓⲥ (BHom 50:8), *God alone*.
ⲛ̄ⲣⲉⲓⲣ-ⲣ ⲛⲟⲃⲉ Ⲓⲱⲓⲟⲩ (Luke 6:33), *the sinners too*.
Π.ⲕⲁⲒ ⲧⲏⲣⲓⲥ (Till 194), *the entire earth*.

Iteration

163. The iteration of a term often has a distributive meaning in Coptic.
The iteration of definite nouns is translated: *every*.
The iteration of words with a zero-determiner are translated: ... *by* ... (distributive) (cf. SHISHA-HALEVY 2.3).
Π.ⲟⲩⲁ Π.ⲟⲩⲁ, *every one*
ⲙ̄-ΠⲉⲒⲟⲟⲩ ΠⲉⲒⲟⲟⲩ (Tob 10:1), *every day*
ⲱⲏⲙ ⲱⲏⲙ, *little by little*

B. Attribution

164. There are 2 attributive constructions in Coptic: (1) noun and attribute are linked through the attributive preposition \bar{N} -, (2) noun and attribute are immediately linked without any preposition.

For the numerals, cf. 086, 087.

Attributive preposition \bar{N} -

165. We find the following construction with the attributive preposition \bar{N} -:
article – noun – \bar{N} – attribute.
166. The attribute can be a noun, without the article.
This is the sole construction where gendered nouns can be used as attribute (with a descriptive function).
167. The same construction is used with the Greek (substantivated) adjective. The adjective takes the masculine or feminine form for persons and animals, the neuter form for inanimates (cf. 037).
- $\tau. \omega \epsilon \epsilon \rho \epsilon \bar{N}$ - $\kappa \alpha \beta \eta$ (Sir 22:4), *the wise daughter*
 $\omicron \gamma \rho \omega \mu \epsilon \bar{N}$ - $\delta \iota \kappa \alpha \iota \omicron \varsigma$ (Mark 6:20), *a righteous man*
 $\zeta \epsilon \nu . \omicron \gamma \omega \omega \bar{N}$ - $\kappa \alpha \rho \kappa \iota \kappa \omicron \nu$ (PSFA 710:114a), *fleshly lusts*.
168. Some prepositional expressions can also be attributed to a noun through the preposition \bar{N} -.
 $\omicron \gamma . \omega \nu \bar{N}$ - $\psi \alpha \epsilon \nu \epsilon \bar{N}$ (Matt 25:46), *an eternal life*.
169. When the first noun has the article ... NIM , the construction is:
noun – NIM \bar{N} – attribute.
 $\rho \omega \mu \epsilon NIM \bar{N}$ - $\kappa \omicron \phi \omicron \varsigma$, *every wise man*
170. Alternatively, the construction with the attribute preceding the noun is possible in some cases (cf. numerals 087):
article – attribute – \bar{N} – noun.
171. This construction occurs frequently with the following attributes:
 $\nu \omicron \beta$, *great, big*; $\kappa \omicron \gamma \iota$, *small, little*; $\psi \eta \mu$, *little*; $\mu \epsilon \rho \iota \tau$, *(be-)loved*; $\psi \omicron \rho \pi$, *first*; $\zeta \alpha \epsilon$, *last*; $\zeta \alpha \zeta$, *many* (without article: cf. 071). These attributes however can also follow the noun.
 $\tau . \nu \omicron \beta \bar{N}$ - $\delta \omicron \mu$ (Acts 8:10), *the great power*
 $\pi . \zeta \alpha \epsilon \bar{N}$ - $\zeta \omicron \omicron \gamma \bar{N}$ - $\nu \omicron \beta$ (John 7:37), *the last great day*
172. The construction with ... NIM is:
attribute – NIM – \bar{N} – noun.
 $\kappa \omicron \gamma \iota NIM \bar{N}$ - $\psi \eta \rho \epsilon$, *every little child*.

Attribution without the preposition \bar{N} -

173. A very limited number of adjectives is written immediately after the noun, without any intermediating preposition:
article – noun – attribute.
174. This construction is *always* used with the adjective $\psi \eta \mu$ (*small, little*).
It also occurs with $\kappa \omicron \gamma \iota$ and $\nu \omicron \beta$, but more rarely. In those cases it might express some nuance.
 $\tau . \omega \epsilon \epsilon \rho \epsilon \psi \eta \mu$ (Matt 9, 24), *the little girl*
175. The construction with ... NIM is:
noun – attribute – NIM
 $\psi \eta \rho \epsilon \psi \eta \mu NIM$, *every little child*

Other constructions used to express a quality or characteristic

176. The relative clause with a stative or a verb expressing a quality (cf. 147, 150, 243).
177. The circumstantial clause (cf. 146).

C. The genitive

178. The genitive or nominal complement can be expressed by a bound state, whereby the possessed has the prenominal or prepersonal state and is immediately followed by the possessor. This construction is however only possible for a very limited number of nouns (cf. 048)
179. Usually the genitive is expressed with one of the following prepositions:
 \bar{N} - ($\bar{M} \mu \omicron$)
 $\bar{N} \tau \epsilon$ - ($\bar{N} \tau \alpha$)
- The genitive with \bar{N} - ($\bar{M} \mu \omicron$)**
180. The construction of the genitive is as follows:
noun (*regens*) – \bar{N} – article/determiner – possessor (*rectum*).
 $\pi . \rho \alpha \nu \bar{N}$ - $\pi . \chi \omicron \epsilon \iota \varsigma$ (Till 111), *the name of the Lord*.
181. Sometimes we cannot tell the difference between a *genitivus explicativus*, and the expression of identity (through the attributive particle \bar{N} -, cf. 161).
 $\pi . \kappa \alpha \zeta \bar{N}$ - $\kappa \eta \mu \epsilon$, *the land (of) Egypt*.
182. If the possessed noun (*regens*) has the prepersonal state it takes the (kataphoric) suffix corresponding to the possessor (*rectum*). When the possessor is a noun, the whole construction is followed by \bar{N} - and the possessor.
 $\zeta \eta \tau \epsilon \bar{N}$ - $\tau \epsilon \mu \alpha \alpha \gamma$ (Luke 1:15), *the belly of his mother*.
183. Certain specialists distinguish between the construction with \bar{N} - and the construction with \bar{N} -/ $\bar{M} \mu \omicron$ (LAYTON 203). The latter preposition is used for the partitive genitive.

NIM $\bar{\mu}$ - $\pi\alpha\omega\bar{\eta}$ (Matt 22:28), *which of the seven?*

NIM $\bar{\mu}\mu\omega\tau\bar{\eta}$, *which one of you (pl.)?*

The genitive with $\bar{\eta}\tau\epsilon$

184. The construction of the genitive is as follows:

noun (*regens*) – $\bar{\eta}\tau\epsilon$ – determiner – possessor (*rectum*)

185. This construction is used in the following cases:

- the noun (*regens*) has the indefinite or demonstrative article;
- the possessor (*rectum*) is separated from the noun (*regens*) by another element.

$\omicron\upsilon\gamma\alpha\iota\omega\eta\bar{\epsilon}$ $\bar{\eta}\tau\epsilon$ $\pi\mu\omicron\upsilon$ (Prov 16, 14), *a ship of death*

$\pi\epsilon\iota\omega\eta\rho\epsilon$ $\bar{\eta}\tau\epsilon$ $\pi\rho\omega\mu\epsilon$ (John 12, 34), *this son of man*

$\pi\mu\omicron\upsilon$ $\epsilon\tau\omicron\eta\bar{\epsilon}$ $\bar{\eta}\tau\epsilon$ $\pi\omicron\upsilon\omicron\epsilon\iota\eta$ (BG 26, 20), *the living water of the light*

D. Nominal coordination

186. The most common way to coordinate common nouns with an article or with another determiner or proper nouns with each other is through the preposition $\bar{\mu}\bar{\eta}$ -, $\bar{\eta}\bar{\mu}\bar{\mu}\bar{\alpha}$ (with).

187. A noun without determiner is linked to another noun through the preposition $\bar{\zeta}\iota$ - (*on, upon*).

188. The conjunction $\alpha\gamma\omega$ can be used for the coordination of nouns as well as for the coordination of clauses. When $\alpha\gamma\omega$ is used, articles and prepositions are repeated before every noun.

189. The conjunctions $\chi(i)\eta$ et η are used for disjunctive coordination.

$\pi\epsilon\tau\rho\omicron\varsigma$ $\bar{\mu}\bar{\eta}$ - $\iota\alpha\kappa\omega\beta\omicron\varsigma$ $\bar{\mu}\bar{\eta}$ - $\iota\omega\bar{\zeta}\alpha\eta\eta\eta\varsigma$ $\bar{\mu}\bar{\eta}$ - $\alpha\eta\alpha\rho\epsilon\alpha\varsigma$ (Matt 13:3), *Peter, (and) James, (and) John, and Andrew.*

$\varsigma\alpha\rho\bar{\chi}$ $\bar{\zeta}\iota$ - $\varsigma\eta\omicron\upsilon\bar{\epsilon}$ (BMis 51:16), *flesh and blood.*

$\beta\alpha\rho\alpha\beta\beta\alpha\varsigma$ $\chi\bar{\eta}$ - $\iota\bar{\epsilon}$ (Matt 27:17), *Barabbas or Jesus?*

190. In some rare cases $\alpha\gamma\omega$ is used in an enumeration in concurrence with $\bar{\mu}\bar{\eta}$ - or $\bar{\zeta}\iota$ -. Sometimes $\alpha\gamma\omega$ precedes $\bar{\mu}\bar{\eta}$ - or $\bar{\zeta}\iota$ -.
 $\pi\iota\eta\omicron\delta$ $\bar{\eta}$ - $\omicron\upsilon\omicron\epsilon\iota\eta$ $\alpha\gamma\omega$ $\bar{\mu}\bar{\eta}$ - $\mu\upsilon\chi\tau\eta\pi\iota\omicron\eta$ (PS 18:12), *the great light and the mystery.*

See exercise 1

The nominal sentence

A. Some general observations

Subject

191. The subject of the simple nominal sentence can be a personal pronoun (cf. 004) or a demonstrative pronoun (cf. 014). In the first case, with a 1st or 2nd pers. subject, we have an interlocutive sentence. The subject is the person speaking or the person spoken to. When the subject is a 3rd pers. pronoun, the sentence is delocutive. The subject is not implicated in the exchange between author and reader, but a person spoken about.

In both cases the subject can be expanded by a term in extraposition, which can be an independent personal pronoun, another pronoun, a proper noun, or a common noun.

In the nominal sentence with three members the demonstrative $\pi\epsilon/\tau\epsilon/\eta\epsilon$ connects two elements. For this type of sentences there might remain some ambiguity as to which element is the subject and which the predicate.

Predicate

192. If the subject is a personal pronoun the predicate can be a common noun (preceded by an article or some other demonstrative or possessive element), an indefinite ($\omicron\gamma\alpha/\omicron\gamma\epsilon\iota$) or an interrogative pronoun (**NIM**). A noun has often an indefinite article (cf. 064), in which case it often expresses a quality (cf. 068).

193. If the subject is the demonstrative pronoun $\pi\epsilon/\tau\epsilon/\eta\epsilon$ (cf. 014) the predicate can be a proper noun, a common noun (cf. 035–053), a pronoun (personal, demonstrative, possessive, indefinite, interrogative, cf. 003, 013, 01–020, 023, 024), a number, an infinitive, a causative infinitive or a completive clause introduced by $\chi\epsilon$.

194. Predicates that cannot be used in the nominal sentence of the first type can be connected with the subject in verbal constructions using \omicron $\bar{\eta}$ -... or $\bar{\rho}$ -..., meaning *to be*.

$\epsilon\kappa\omicron$ $\bar{\eta}$ - $\omega\bar{\mu}\bar{\mu}\omicron$ ϵ - $\theta\iota\epsilon\rho\omicron\upsilon\varsigma\alpha\lambda\eta\mu$ (Luke 24:18) ...*since you are a stranger in Jerusalem.*

Negation

195. The negation of the nominal sentence is ($\bar{\eta}$ -)... $\alpha\eta$.

Conversions

196. The preterit conversion: if the nominal sentence expresses a past reality it is introduced by $\eta\epsilon$.

$\eta\epsilon\omicron\upsilon\kappa\omicron\upsilon\iota$ $\pi\epsilon$ $\bar{\zeta}\bar{\eta}$ - $\tau\epsilon$ - $\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}$ (Luke 19:3). *He was small of his sort.*

197. The circumstantial conversion: the nominal sentence can function as a circumstantial sentence introduced by ϵ .

198. It indicates the circumstances under which the principal clause takes place. Thus a subordinate clause of time, manner, cause, condition, goal or consequence can be obtained (cf. 422, 433, 444, 451). The circumstantial conversion can also function as a completive clause after verbs of incomplete predication, which can be completed by a predicative complement, expressing a wish, command, beginning, end, etc. (cf. 412) or as a relative clause determining an indefinite antecedent (cf. 471). It can be used as the equivalent of a Greek participle.

$\epsilon.\lambda\alpha\lambda\omicron\nu\ \pi.\rho\epsilon\lambda\omicron\varsigma\ \delta\epsilon\ \bar{\mu}-\pi.\lambda\omicron\upsilon\tau\epsilon$ (Acts 17:29) ...since we are the race of God.

199. The relative conversion: the nominal sentence can be converted into a relative clause introduced by $\epsilon\tau\epsilon$.

The relative clause modifies a preceding element (= antecedent) (cf. 453).

$\lambda\alpha\varsigma\epsilon\beta\eta\varsigma\ \lambda\alpha.\mu\epsilon\ \epsilon\tau\epsilon-\zeta\epsilon\lambda\beta\omicron\tau\epsilon\ \mu-\pi.\chi\omicron\epsilon\iota\varsigma\ \lambda\epsilon\ \lambda\epsilon\gamma\zeta\iota\omicron\omicron\upsilon\epsilon$ (ShIV 10:14-15). *The real impious whose ways are abominations for the Lord.*

Falta tiempo seguir.

B. The subject is a personal pronoun (interlocutive)

Structure

200. subject – predicate

The subject is the unstressed form of the independent personal pronoun of the first or second person (cf. 004). The subject always precedes the predicate.

If the predicate is a noun, it always has an article (definite, indefinite, possessive, or NIM).

$\lambda\alpha\bar{\nu}\ \omicron\upsilon.\pi\rho\omicron\phi\eta\tau\eta\varsigma$. (Rev 2:20) *I am a prophetess.*

201. This construction rarely occurs with the 3rd pers.

$\bar{\nu}\tau\bar{\eta}\ \pi\alpha-\pi\epsilon.\chi\bar{\epsilon}$. (2Cor 10:7) *He belongs to Christ (he is the one of the Christ).*

Extraposition (apposition of the subject)

202. This construction can be preceded by the independent, emphatic form of the independent personal pronoun. The pronoun in extraposition stresses the subject.

$\bar{\nu}\tau\omicron\kappa\ \bar{\nu}\tau\bar{\kappa}\ \omicron\upsilon.\pi\rho\omicron\phi\eta\tau\eta\varsigma$. (John 4:19) *You (m. sg.), you are a prophet.*

203. The pronoun in extraposition can itself be accompanied by another element in extraposition (cf. 158-162).

Conversions

204. This type of sentence can be converted into a circumstantial clause.

$\epsilon.\lambda\alpha\lambda\omicron\nu\ \pi.\rho\epsilon\lambda\omicron\varsigma\ \delta\epsilon\ \bar{\mu}-\pi.\lambda\omicron\upsilon\tau\epsilon$. (Acts 17:29) ...since we are the race of God.

205. The preterit conversion of this sentence type only occurs with a sense of irreality or regret.

$\zeta\lambda\omicron\mu\iota\ \lambda\epsilon.\lambda\alpha\lambda\omicron\nu\ \omicron\upsilon\lambda\ \bar{\mu}\mu\omicron\omicron\upsilon$. (ShIV 92:18) *It would have been good if we were one of them.*

C. The subject is a demonstrative pronoun (delocutive)

Structure

206. predicate – $\pi\epsilon/\tau\epsilon/\lambda\epsilon$ (= subject)

$\pi\epsilon.\lambda\omicron\lambda\omicron\upsilon\tau\epsilon\ \pi\epsilon$. (John 8:54) *He is our God.*

$\pi.\psi\omega\mu\ \pi\epsilon$. (ShIV 110:22) *It is summer.*

$\lambda\alpha\lambda\omicron\kappa\ \pi\epsilon$. *It is me.*

207. We can distinguish between a personal locution and an impersonal one. In the first case the subject, the demonstrative pronoun $\pi\epsilon/\tau\epsilon/\lambda\epsilon$, normally agrees with the predicate (cf. 014).

The subject of the impersonal construction is the invariable $\pi\epsilon$.

In the first case $\pi\epsilon/\tau\epsilon/\lambda\epsilon$ is an anaphoric pronoun: it refers to an element that is not included in the predicate. In the second case $\pi\epsilon$ is an endophoric pronoun: it refers to an element that is implied in the predicate (LAYTON 266-267).

208. The predicate can also be a personal pronoun (emphatic form of the independent pronoun). There is some plasticity as to the actual sense of this locution. The predicate might in some cases be translated as subject.

D. The nominal sentence with three members

209. A term or phrase in extraposition can accompany the demonstrative pronoun $\pi\epsilon/\tau\epsilon/\lambda\epsilon$, the subject of the nominal sentence. In some cases the term or phrase in apposition seems to function as the real subject of the phrase. The usual word order of the nominal sentence (predicate – subject) is not obligatory in this kind of sentences. In many cases therefore there is some ambiguity as to what is the subject and what is the predicate.

These are the possible patterns:

210. apposition of the subject – predicate – $\pi\epsilon/\tau\epsilon/\lambda\epsilon$ (subject)

$\lambda\epsilon\iota\pi\omega\mu\epsilon\ \zeta\epsilon\lambda\iota\omicron\upsilon\lambda\lambda\iota\ \lambda\epsilon$ (Acts 16:20). *These men are Jews (these men, they are Jews).*

$\pi\epsilon/\tau\epsilon/\lambda\epsilon$ is anaphoric in this construction: it refers to what precedes and agrees with it in gender and number.

211. predicate – $\pi\epsilon/\tau\epsilon/\lambda\epsilon$ – (apposition of the) subject

$\omicron\upsilon.\mu\epsilon\ \pi\epsilon\ \pi.\lambda\omicron\upsilon\tau\epsilon$ (John 3:33). *God is true.*

$\pi\epsilon/\tau\epsilon/\lambda\epsilon$ is cataphoric (prospective): it refers to what follows.

212. (apposition of the) subject – ΠΕ/ΤΕ/ΝΕ – predicate
ΠΕΙΔΠΟΤ ΠΕ Τ.ΔΙΔΘΗΚΗ Μ-ΒΡΡΕ (1Cor 11:25). *This cup, it is the new alliance.*
213. The terms in extraposition can be proper nouns, common nouns, pronouns, complete clauses (subject clause), etc.

Conversions

214. The preterit conversion is introduced by ΝΕ.
ΝΕ.ΠΝΑΥ ΔΕ ΠΕ Ν-ΧΠ-ΨΟΜΤΕ (Mark 15:25). *It was the moment of the third hour.*
215. If the predicate is preceded by an extraposition determining the subject, the ΝΕ of the preterit conversion can be intercalated between the term in extraposition and the predicate or it can precede the term in extraposition.
ΝΕ.ΤΕΨΕΙΟΠΕ ΤΩΟΥ ΤΕ (Acts 18:3). *He had the same craft as them (his craft was theirs).*
Τ.ΠΕΤΡΑ ΓΑΡ ΝΕ.ΠΕ.ΧΣ ΠΕ (ShIII 51:28). *Because the rock was Christ.*
216. The circumstantial conversion is introduced by Ε.
ΟΥΡΩΜΕ... Ε.ΠΕΨΡΑΝ ΠΕ ΜΑΘΘΑΙΟΣ (Matt 9:9). *A man... whose name is Matthew.*
217. If the predicate is preceded by an extraposition determining the subject, the Ε of the circumstantial conversion is intercalated between the term in extraposition and the predicate.
ΟΥΜΟΥ Ε.ΜΠΩΚ ΑΝ ΠΕ (ShOr 155:42–44). *Water that isn't yours.*
218. The relative conversion is introduced by ΕΤΕ.
Π.ΕΤΕ Μ.ΠΩΤΝ ΑΝ ΠΕ (Lk 16:12). *That which isn't yours (pl.).*

E. Stylistic remarks

Iteration

219. The predicate can be repeated, usually followed by ΟΝ. The iteration expresses invariable identity.
ΠΙ.ΣΑΤΑΝΑΣ ΠΙ.ΣΑΤΑΝΑΣ ΟΝ ΠΕ (ShAmél II 290:8). *Satan always remains Satan (Satan is Satan again).*
Ν.ΟΒΤ ΔΕ ΝΤΟΥ ΝΤΟΥ ΟΝ ΠΕ (ShChass 143:20–22). *The walls remain always the same (the walls, they are always themselves).*

Intercalated ΠΕ/ΤΕ/ΝΕ

220. If the predicate consists of a noun and a modifier, the subject ΠΕ/ΤΕ/ΝΕ can be intercalated.
ΖΕΝΡΩΜΕ ΝΕ ΝΡΕΨ-ΧΙ-ΜΑΕΙΝ (Za 3:8). *These are fortune-tellers (men receiving signs).*

Extraposition

221. Even if the subject (ΠΕ/ΤΕ/ΝΕ) already has an extraposition, this term in extraposition can itself also be preceded by another term in extraposition.
Π.ΚΟΥΙ ΝΖΗΤΨΗΥΤΝ ΤΗΡΨΤΝ ΠΑΙ ΠΕ Π.ΝΟΒ (Luke 9:48). *The smallest one among you all, that is the greatest one.*

Other elaborations

222. Every element of the nominal sentence can be accompanied by a complement (nominal compliment or genitive, attributive complement, apposition, relative clause, adverbial expression). The complement normally follows immediately after the element it accompanies.
This does not mean that they cannot be separated by one or more other elements (e.g. particles).
ΠΑΙ ΟΥΜΕ ΠΕ ΝΤΑ.ΧΟΟΨ (John 4:18). *This is true, what you (f. sg.) have told me.*
Π.ΟΙΚ ΔΕ Ε.Ψ.ΝΑ.ΤΑΑΨ ΑΝΟΚ ΠΕ ΤΑ.ΣΑΡΞ ΖΑ-Π.ΩΝΖ Μ-Π.ΚΟСМОС (John 6:51). *The bread that I will give, it is my flesh for the life of the world.*
ΚΑΤΑ-ΟΥ.ΟΙΚΟΝΟΜΙΑ ΜΕΝ ΤΕΨ.ΜΑΑΥ ΤΕ (ShLefort 42:21–22). *According to the economy she is his mother.*

See exercise 2

The durative sentence

A. Some general observations

223. The durative sentence is a bipartite construction. There are three types: the pseudo-tenses of present (also called present I) and future (future I) and the durative sentence with adverbial predicate. These sentences express a durative or situational sense.

The subject

224. According to the type of the sentence, the subject can be (1) personal, (2) definite or (3) indefinite. In the latter case a construction with **ОҮН-**, **МН-** is used. If the subject is a personal pronoun, it takes the form of the proclitic personal pronoun (cf. 005).

The predicate

225. The predicate can be (1) the infinitive, (2) the stative, (3) the future auxiliary **НА-** followed by an infinitive, or (4) an adverbial expression.
The infinitive can have an object, which is either immediately attached to a bound state of the infinitive, or introduced by the preposition **Н-/ММО** (cf. 279–280). The stative is always intransitive (cf. 128).

Negation

226. The negation is **(Н-)... АН**.
АН comes after the predicate. The subject can be preceded by **Н-**.

Conversions

227. Preterit conversion: if the durative sentence expresses a reality in the past it is preceded by **НЕПЕ-/НЕ**.
228. Circumstantial conversion: the durative sentence can be used as a circumstantial sentence. It is then preceded by **ЕПЕ-/Е** (**ЕТЕ** when the subject is indefinite).
229. Relative conversion: the durative sentence can function as a relative sentence when it is preceded by **ЕТЕПЕ-/ЕТ** (**ЕТЕ** before **ОҮН-**).
230. Focalising conversion: the focalising conversion of the durative sentence, which emphasises an element other than subject or predicate, is introduced by **ЕПЕ-/Е**.

B. The durative sentence with personal or definite subject

I. The present

Structure

231. definite subject – predicate (= infinitive/stative)

q.cωτῑ, *he chooses*

π.ρωμε cωτῑ, *the man chooses*

Negation

232. The negation is (ḡ)... ἂν.

The subject

233. If the subject is a noun or a syntactic equivalent, enclitic conjunctions (δε, γαρ, οε) or elements determining the subject can be intercalated between the subject and the predicate.

If the subject is a personal pronoun, it is immediately followed by the predicate.

ḡ.πεκ.ζητ γαρ cωτῑ ἂν (Acts 8:21). *Your heart is not right.*

234. The subject can be emphasised or explicitated by an apposition.

ḡ.τωτῑ ḡ.τετῑ.ωβε ε-ζαζ ḡ-χαχ (Matt 10:31). *You (pl.), you are more worth than a multitude of sparrows.*

235. The apposition of the subject can also come after the predicate. When the subject is a 3rd person it is normally introduced by ḡδῑ-.

q.cooyn γαρ ḡδῑ-πετῑ.ειωτ ετ.ζῑ-μ.πηγε (Matt 6:32). *For he knows, your (pl.) Father who is in the heavens = for your Father... knows.*

236. Rarely, the apposition immediately follows the predicate.

q.χω γαρ ḡ.μοc ντοq π.χοεic. (ShIII 60:4–5). *For the Lord has said it.*

237. When the subject is a 1st or 2nd person, the apposition comes after the predicate.

†.wine ερωτῑ ζῑ-π.χοεic ἂν οκ τερτιoc (Rom 16:22). *I greet you (pl.) in the Lord, I, Tertius.*

Conversions

238. The preterit conversion (imperfect) is introduced by νερε-/νεc.

π.ωαχε νεc.ωoot ḡ.αζpῑ-π.νοyτε (John 1:1). *The Word was with God.*

239. The negation is (ḡ)... ἂν.

240. An invariable πε can occur in the clause with preterit conversion. This does not have to be translated.

νεc.oyey nay γαρ ερωq πε (Luke 23:8). *For he wanted to see him.*

241. The preterit conversion can be converted into a circumstantial clause introduced by ε.

ζῑ-πε.υοειω τηρq ε.νεc.ωoot ζῑxμ-π.καζ (ShAmél II 539:14–15). *All the time they were on the earth...*

242. The circumstantial conversion is introduced by ε-/εc.

οy.μycthpion εc.ζηπ (1ApocJames 28:3), *the hidden mystery (the mystery that is hidden)*

αc.ει εζραι ε-τ.περιχορος τηρc ḡ-π.ιορδανhc εc.κυριccai ḡ-π.βαπτicma ḡ-μετανοia ḡ-κα-νοβε εβολ (Luke 3:3). *He went to the whole region of the Jordan, preaching the baptism of repentance of forgiveness of sins.*

243. The relative sentence is introduced by ετε-/ετc.

τ.γενεα ετ.χοop αγω ετ.οyααb (GosJud 36:25s.), *the strong and holy race (the race that is strong and that is holy)*

π.ετ.cωτῑ ερωτῑ εc.ωτῑ ερωi (Luke 10:16). *He who listens to you (pl.), he is listening to me.*

244. The focalising conversion (present II) is introduced by ερε-/εc.

εc.κpine ḡ.μοi ετβε θελπic ḡ.τ.α.ναcταcic ḡ.νε.ετ.μοoyτ (Acts 23:6). *It is because of the hope and the resurrection of the dead that I am judged (that they judge me).*

245. The negation is ḡ... ἂν.

246. The pronominal conjugation base with the suffix of the 2nd pers. f. sg. is ερε.

II. The future

Structure

247. definite subject — να — infinitive

q.να.cωτῑ, *he will choose*

π.ρωμε να.cωτῑ, *the man will choose*

248. The negation is ḡ... ἂν.

249. Remarks: cf. present (cf. 233–237).

π.κακε να.παραγε (1John 2:8). *The darkness will pass by.*

ḡ.q.να.μοy ἂν (Luke 2:26). *He will not die.*

250. The future can also express an approximation

εc.να.ḡ οy.τβα οy.ḡoc ḡ-ρωμε (Judg 8:10). *They are about 15,000 men.*

Conversions

251. The preterit conversion (imperfect of the future) is introduced by νερε-/νεc.

αγω cαβηλ χε αc.χι ḡ.οy.βοηεia εβολ ḡ-τ.πε νεc.να.ω.κοτq ἂν ε-πεc.†.με (ExAn 136:33–35). *And if he had not received help from heaven, he would not return to his town.*

252. The negation is ...ἂν.

253. Just like the preterit conversion of the present (cf. 240), the preterit conversion of the future can be accompanied by an invariable πε.

νεc.να.μοy πε (John 4:47). *He was going to die.*

254. The circumstantial conversion is introduced by $\epsilon\bar{\epsilon}$ -.
 ΝΙΜ $\bar{\eta}$ - $\bar{\rho}\rho\omicron$ $\epsilon\bar{\epsilon}$ Ϟ.ΝΑ.ΒΩΚ $\epsilon\bar{\epsilon}$ -ΜΙΩϵ Μ $\bar{\eta}$ ΚΕ. $\bar{\rho}\rho\omicron$ (Luke 14:31), *which king, going to war with another king...*
255. The relative conversion is introduced by $\epsilon\tau\epsilon$ -/ $\epsilon\tau$ -.
 Π.ΕΤ.ΝΑ.ΩΤ $\bar{\eta}$ $\epsilon\bar{\epsilon}$ -ΠΕΤ $\bar{\eta}$.ΩΑ.ΧΕ, *the one who will hear your (pl.) words...*
 Π.ΗΙ ΔΕ ΕΤΕΤ $\bar{\eta}$.ΝΑ.ΒΩΚ ΕΖΟΥΝ ΕΡΟ $\bar{\epsilon}$ (Luke 10:5), *the house in which you (pl.) will go.*
256. The focalising conversion of the future (future II) is introduced by $\epsilon\bar{\epsilon}\epsilon$ -/ $\epsilon\bar{\epsilon}$ -.
 Ε.Ι.ΝΑ.ΚΡΙΝΕ $\bar{\eta}$ ΜΟ $\bar{\epsilon}$ Κ ΕΒΟΛ Ζ $\bar{\eta}$ ΡΩ $\bar{\epsilon}$ Κ (Luke 19:22). *It is by your mouth that I judge you.*
 ΜΗ ΕΡΕ ΤΑ.ΨΥΧΗ ΝΑ.ΖΥΠΟΤΑ.ΣΕ ΔΝ $\bar{\eta}$ -Π.ΝΟΥΤΕ (Ps 61:2). *Isn't it to God that my soul will submit?*
257. The negation is ...ΔΝ.
258. The pronominal form of the conjugation base with the suffix of the 2nd pers. f. sg. is ΕΡΕ.
259. This tense generally expresses an intention, a supposition or a perspective.

III. The durative sentence with adverbial predicate

Structure

260. Definite subject – predicate (adverb or prepositional expression)
261. The negation is ($\bar{\eta}$ -)... ΔΝ
262. After the $\bar{\eta}$ of the negation the personal pronoun of the 2nd pers. m. sg. can be $\bar{\epsilon}$ instead of Κ.
 ΠΑ.ΝΟΒΕ $\bar{\eta}$ -ΠΑ. $\bar{\eta}$ ΤΟ ΕΒΟΛ $\bar{\eta}$ -ΟΥΟΕΙΩ ΝΙΜ (Ps 50 (51):3). *My sin is always in front of me.*
 Κ. $\bar{\eta}$ -ΠΕΙ.ΜΑ (Z 353:11). *You are here (in this place).*
 $\bar{\eta}$.Τ.ΜΕ Ζ $\bar{\eta}$ -ΠΑΙ ΔΝ (1John 2:4). *The truth is not in him (this).*

Conversions

263. The preterit conversion is introduced by $\eta\epsilon\bar{\epsilon}$ -/ $\eta\epsilon$ -.
 It is often accompanied by an invariable ΠΕ.
 $\eta\epsilon\bar{\epsilon}$ Ϟ.Ζ $\bar{\eta}$ -Π.ΚΟ.ΜΟ.Σ ΠΕ (John 1:10). *He was in the world.*
264. The circumstantial conversion is introduced by $\epsilon\bar{\epsilon}\epsilon$ -/ $\epsilon\bar{\epsilon}$ -.
 Α.Σ.ΕΙ ΕΤΙ ΕΡΕ-Π.ΚΑΚΕ ΕΒΟΛ (John 20:1). *She came while it was dark outside.*
265. The relative conversion is introduced by $\epsilon\tau\epsilon\bar{\epsilon}$ -/ $\epsilon\tau$ -.
 Ν.ΕΤΕΡΕ-Π.ΑΖΟΥ ΖΡΑΙ ΖΙΧΩΟΥ (ShIII 189:15). *Those on which the curse rests (is).*
266. The focalising conversion is introduced by $\epsilon\bar{\epsilon}\epsilon$ -/ $\epsilon\bar{\epsilon}$ -.
 ΕΡΕ-Τ.ΠΗΓΗ $\bar{\eta}$ -Π.ΩΝ $\bar{\eta}$ Ζ $\bar{\eta}$ -Τ.ΒΙΧ $\bar{\eta}$ -Π.ΔΙΚΑΙΟ.Σ (Prov 10:11). *The source of life is in the hand of the righteous.*

ΕΡΕ-Τ.ΠΗΓΗ $\bar{\eta}$ -Π.ΩΝ $\bar{\eta}$ Ζ $\bar{\eta}$ -Τ.ΒΙΧ $\bar{\eta}$ -Π.ΔΙΚΑΙΟ.Σ (Prov 10:11). *The source of life is in the hand of the righteous.*

C. The durative sentence with indefinite subject

267. In the preceding durative sentences the subject was always definite or personal. In the case of an indefinite subject, a periphrastic construction with ΟΥ $\bar{\eta}$ - (negation Μ $\bar{\eta}$ -) is used.
 This includes relative propositions with a general meaning, even when they are preceded by a definite article.
 For the conversions of the present and the future one also finds construction without ΟΥ $\bar{\eta}$ - (cf. 277).

Structure

268. ΟΥ $\bar{\eta}$ -/Μ $\bar{\eta}$ - – indefinite subject – predicate
269. After Ε ΟΥ $\bar{\eta}$ is written Υ $\bar{\eta}$.
 ΜΗ ΟΥ $\bar{\eta}$ -ΜΕΕΥΕ ΠΟΛΥΜΕΙ $\bar{\eta}$ ΜΜΑ $\bar{\epsilon}$ Κ (ApophPatr 181). *Aren't there thoughts (that) fight against you?*
 ΝΑ.ΜΕ ΟΥ $\bar{\eta}$ -ΑΓΑΘΟΝ ΝΙΜ ΝΑ.ΩΩΠΕ ΝΑ $\bar{\epsilon}$ Ϟ (ShIV 188:1-2). *Really, everything good will happen to him.*
 ΜΗ Μ $\bar{\eta}$ -Μ $\bar{\eta}$ Τ.ΚΝΟΟΥ.Σ $\bar{\eta}$ -ΟΥΝΟΥ ΖΝ-ΠΕ.ΖΟΥΟΥ (John 11:9). *Aren't there 12 hours in a day?*
270. ΟΥΟΝ ΝΙΜ and ...ΝΙΜ can occur as subject of this construction, but they can also be used in the definite present and future sentence (cf. 024, 078).
271. The predicate can be (1) an infinitive, (2) a stative, (3) the auxiliary ΝΑ- followed by an infinitive, or (4) an adverbial construction.
 Subject and predicate are not bound. Other elements can be intercalated.
 ΟΥ $\bar{\eta}$ -ΒΕ ΔΕ ΚΩΤ ΕΧΩ $\bar{\epsilon}$ (1Cor 3:10). *But someone else builds upon it.*

Conversions

272. The preterit conversion is introduced by $\eta\epsilon$ -.
 $\eta\epsilon$.Υ $\bar{\eta}$ ΟΥΟΕΙΝ ΩΟΟΠ Μ $\bar{\eta}$ ΟΥ.ΚΑΚΕ ΑΥΩ $\eta\epsilon$ -Υ $\bar{\eta}$ ΟΥ.Π $\bar{\eta}$ ΝΑ Ζ $\bar{\eta}$ Τ $\bar{\epsilon}$ ΟΥ.ΜΗΤΕ (ParSem 1:24-28). *There existed light and darkness and there was spirit in their midst.*
273. The circumstantial conversion is introduced by Ε.
 Π.Χ $\bar{\epsilon}$ ΠΑΙ Ε.Υ $\bar{\eta}$ ΒΟΜ $\bar{\eta}$ ΜΟ $\bar{\epsilon}$ Ϟ Ε-ΒΟΛ $\bar{\epsilon}$ Κ ΕΒΟΛ (Silv 96:20s.), *the Christ, the one who is able to set you free.*
274. The relative conversion is preceded by $\epsilon\tau\epsilon$ -.
 $\bar{\eta}$ ΤΟΚ ΕΤΕ ΟΥ $\bar{\eta}$ -ΒΟΜ $\bar{\eta}$ ΜΟ $\bar{\epsilon}$ Κ Ζ $\bar{\eta}$ ΜΑ ΝΙΜ (StelesSeth 119:30s.), *you, who have power (to you) in every place.*
275. The focalizing conversion is preceded by Ε.

ΕΜΝ-ΩΘΟΜ ΕΝΕΖ Ε-ΧΩΚ ΕΒΟΛ Ν-Ν.ΕΤ.†-ΠΕΥ.ΟΥΟΙ ΕΡΟΟΥ (Heb 10:1). *It can never make perfect those who draw near.*

276. For the focalizing conversion of a negative sentence introduced by ΜΝ-, there is a variant introduced by ΕΤΕ.

ΕΤΕ.ΜΝ-ΘΩΡΘ ΔΕ ΝΗΥ ΕΧΝ-ΝΙΜ ΕΒΟΛ ΖΙΤΟΟΤΨ (Job 25:3). *And upon whom a hunt will not come through his hand?*

277. For the conversions of the affirmative propositions there are also variants without ΟΥΝ-.

The preterit conversion is in that case introduced by ΝΕΡΕ-.

ΝΕΡΕ-ΟΥ.ΝΟΒ Ν-ΩΝΕ ΤΑΛΗΥ ΕΡΟΨ (BMis 474:17-18). *A big stone was placed on him.*

The circumstantial proposition is introduced by ΕΡΕ-.

ΖΩC ΕΡΕ-ΟΥ.†ΧΑΡΙΟΝ ΤΟ ΖΙΩΨ (ApophPatr 180). *...as if he was wearing a tunica.*

ΕΡΕ.ΝΙΜ ΝΑ.ΝΑ ΝΑΝ (P 131⁵4v a14). *Who will have mercy on us?*

The relative proposition is introduced by ΕΤΕΡΕ-.

Π.ΜΑ ΓΑΡ ΕΤΕΡΕ.CΝΑΥ Η ΨΟΜΝΤ CΟΟΥΖ ΕΡΟΨ Ε-ΠΑ.ΡΑΝ (Matt 18:20). *The place where two or three gather in my name...*

D. The object

278. In the durative sentence, the object can be immediately attached to a bound state of the infinitive under certain conditions. When the object is a noun, the infinitive has the prenominal state. When the object is a personal pronoun, it has the prepersonal state. The object can also be connected to the verb by the mediating preposition Ν-/ΜΜΟΨ. The way in which the object is connected depends on the nature of the object. This is explained in the Stern-Jernstedt rule.

The Stern-Jernstedt rule:

Direct connection

279. In the durative sentence the nominal object can only be directly attached to the verb (in the prenominal state) if it has no article or if it is an indefinite pronoun. It can thus not be a pronominal object.

ΕΨ.ΝΕ.Χ-ΔΑΙΜΟΝΙΟΝ ΕΒΟΛ ΖΝ-ΒΕΕΛΖΕΒΟΥΛ (Luke 11:15). *It is by Beelzeboul that he chases demons.*

Indirect connection

280. In the durative sentence every object that does not belong to the above mentioned categories is indirectly attached to the verb with the preposition Ν-/ΜΜΟΨ. This includes pronominal objects.

ΝΕΨ.ΝΟΥΧΕ ΔΕ ΕΒΟΛ Ν-ΟΥ.ΔΑΙΜΟΝΙΟΝ (Luke 11:14). *He threw out a demon.*

281. The infinitive that completes the future auxiliary ΝΑ- is not considered as a durative infinitive. (Only the auxiliary itself is durative.) In non-durative conjugations the object can optionally be connected to a bound state infinitive or to the preposition Ν-/ΜΜΟΨ.

282. The object can also be introduced by other prepositions:

Ε-/ΕΡΟΨ is often used with verbs that express an intension or sense perception (e.g. ΝΑΥ, *to see*; CΩΤΗ, *to hear*; ΧΩΖ, *to touch*), but also with some other verbs (e.g. ΜΟΥΤΕ, *to call*; ΖΕ, *to find*; ΕΙΜΕ, *to know*; CΜΟΥ, *to bless*; ΖΑΡΕΖ, *to protect*).

The prepositions ΝCΑ-/ΝCΩΨ (e.g. ΨΙΝΕ, *to search*; ΠΩΤ, *to persecute*; CΩΒΕ, *to mock*; ΖΩΤΒ, *to kill*) and ΖΑ-/ΖΑΡΟΨ (e.g. ΨΙ, *to carry*; ΤΩΟΥΝ, *to lift*) normally modify the sense of the verb.

ΝΕΨ.ΨΙΝΕ ΝCΩΨ (PS 48:23). *They searched for me.*

ΝΕΨ.ΨΙΝΕ ΜΜΟΨ. *They interrogated me.*

ΝΕΨ.ΨΙΝΕ ΕΡΟΨ. *They visited me.*

Exceptions

283. ΟΥΕΨ-, ΟΥΑΨ (to want, desire, love) always has the object immediately attached.
284. Ρ-Π.ΜΕΕΨΕ Ν- (to remember) can have both constructions in the durative sentence ΕΙΡΕ Μ-Π.ΜΕΕΨΕ or Ρ-Π.ΜΕΕΨΕ.

ΕΙ.ΟΥΕΨ-ΟΥ.ΝΑ ΕΖΟΥΕ-ΟΥ.ΘΥCΙΑ (Matt 9:13). *More than a sacrifice, it is mercy that I need.*

ΕΕΙΕΙΡΕ Μ-Π.ΜΕΕΨΕ Ν-ΝΕΚ.Ρ.ΜΕΙΗ (2Tim 1:4). *When I remember your (sg.) tears.*

Ν.ΤΕΤΝ.Ρ-Π.ΜΕΕΨΕ ΔΝ Μ-Π.†ΟΥ Ν-ΟΕΙΚ (Matt 16:9). *Don't you (pl.) remember the 5 breads?*

Double object

285. A limited number of verbs can have a double object. Among these are principally the causative verbs with Τ (e.g. ΤΜΜΟ, *to make to eat*; ΤCΟ, *to make to drink*; ΤΤΟ, *to make to give*) (cf. 114).

ΑΨ.ΤCΟ Μ-ΠΕΨ.ΕΙΩΤ Ν-ΟΥ.ΗΡΠ (Gen 19:33). *They made their father drink wine.*

286. If the object of a non-durative sentence (cf. 279-280) is a personal pronoun, it can be immediately attached to the infinitive. The second object can be attached directly to this construction, or indirectly with the preposition Ν-. In the first case the infinitive is in the reduced pronominal state. (LAYTON 172).

ΤΜΜΕΨ-ΟΕΙΚ (ShIII 106:18). *Make him eat bread!*

ΑΨ.ΤΜΜΟΚ Μ-Π.ΜΑΝΝΑ (Deut 8:3). *He made you (sg.) eat the manna.*

287. If the second object (of a non-durative sentence) is also a personal pronoun, it takes the form of the second suffix (cf. 157):

1	-T	-CN
2 m.	-K, -CK, -TK	-THYTŃ
2 f.	?	
3 m.	-q, -cq	-ce, -coy
3 f.	-c	

α^q.TCO^qC^q. *He made him drink it.*

288. The verb †-NA^q (*to give to*) has two objects, both of which are immediately attached to the verb. The first object is always a personal pronoun and expresses the person to whom something is given. The second object refers to the thing given. If the second object is a personal pronoun, it has the form of the second suffixes (cf. 157, 287).

q.NA.†-NA^qK^qCE M.ΠOY (Sir 20:15). *He will give them to you today.*

This verb is a rare variant for the construction with dative † N-/MMO^q N-/NA^q.

289. The suffix of the 3rd pers. pl., -COY/-CE, is also used for the object of a limited number of verbs (e.g. CZA^q, *to write*; TOOY^q, *to buy*; TŃNOOY^q, *to send*; XOOY^q, *to send*; BOOY^q, *to narrow*). It is also used after †NA^q, certain imperatives (ANI^q, *bring!*; API^q, *do! make!*; AYEI^q, *give!*; AXI^q, *say!*) and for the personal subject of OYŃTA^q/MŃTA^q (cf. 154–157).

Reflexivity and reciprocity

290. To express reflexivity the personal pronoun corresponding to the subject is used for the object.
Π.CAEIN AP-ΠAZPE EPOK (Luke 4:23). *Doctor, heal yourself!*
291. To emphasise the reflexivity the object can be accompanied by the inflected modifier MMINMMO^q.
292. To express reciprocity EPHY preceded by the possessive article is used.
ANON M.MEΛOC N-NEH.EPHY (Rom 12:5). *We are the members of one another.*
ΠΑΡΑΚΑΛΕΙ N-NEŃ.EPHY (1Thess 5:11). *Exhort one another (pl.).*

See exercise 3

The suffixically conjugated verboid

293. The suffixically conjugated verboid has its subject attached to it (cf. 149–157). It always occurs in the prenominal or prepersonal bound state. It normally expresses a present tense (with the exception of ΠEXA^q). The verbs expressing a quality can also have past meaning when they are converted into a preterit. For other verbs a periphrastic construction with CYΠE is used when a time other than present is expressed.

294. The negation is rare. Its construction is: (N) – verboid – subject – AN.

Conversions

295. The verbs expressing a quality have the preterit conversion introduced by NE (often accompanied by an invariable ΠE, cf. 207).
NE.NECW^q ΠE N-Π.NOYTE (Acts 7:20). *He was beautiful to God.*
296. The circumstantial conversion is introduced by E-.
PAWE... ENAA^q E-ΠAI (3John 4). *A joy... bigger than this one.*
297. The relative conversion is introduced by ET(E).
ΠE.6POB ET.NANOY^q (Matt 13:38). *The seed that is good (the good seed).*
298. The focalising conversion is introduced by E.
ZITŃ-OY ENAAAY E-NE.Y.EPHY (ShChass 135:44–46). *How is it that some are greater than the others?*

ZNE-, ZNA^q has the circumstantial, the relative and the focalising conversion.
E.N.ZNA^q AN E-XOO^q (ShAmél II 191:11). *Even though I don't want to say it...*
KATA-Π.ETE.ZNE-TE.K.ΨYXH (Deut 12:15). *According to what your soul wants.*
E.ZNE-Π.XOEIC ZN-N.ET.P-ZOTE ZHT^q (Ps 146:11). *It is in those which fear him, that the Lord takes pleasure.*

299. OYŃ/MN- and OYŃTE- MNŃTE- have the four conversions (just like other durative constructions, cf. 238–246 and 251–259).
NE.OYŃT^qC OY.ZMZA (Gen 16:1). *She had a servant.*
E.MN-NOMOC (Rom 5:13). *When there is no Law...*
N-ΘE ΓAP ETE.YŃTE-Π.KOT Π.WŃZ (John 5:26). *For in the same way that the Father has the life...*
E.MŃ†-OY.ZOB ΔE MMA.Y E^q.OPX E-CZAI M-Π.PPO ETBHHT^q (Acts 25:26). *But I have nothing definite to write to the emperor about him.*

See exercise 4

The existential and the indicational sentence

300. An existential sentence can be expressed in Coptic by means of the construction with **ΟΥΝ-/ΜΝ-** (*there is/there isn't*). An indicational sentence can begin with **ΕΙC-** (*look! behold!*). With a noun **ΕΙC-** can also mean *there is*.
ΕΙC-ΟΥ.CBΩ Β-ΒΡΡΕ (Mark 1:27). *Look, there is a new teaching!*
301. This construction can as well occur with a noun as with a sentence.
302. **ΟΥΝ-**, **ΜΝ-** can occur with a noun or with a durative sentence.
ΜΜΝ-Π.ΕΤ.ΝΕΔ/Γ ΕΡΟΙ (GreatSeth 64:20). *There is no one who is greater than me.*
ΝΕ.ΟΥΝ ΟΥ.ΝΟΒ Ν-ΨΤΟΡΤΡ ΨΟΟΠ ΖΜ ΠΙ.ΤΟΠΟC ΤΗΡΓ Ν-ΚΟCΜΙΚΟΝ (GreatSeth 52:10–12). *There was a great confusion in the whole cosmic place.*
303. Before a noun, **ΕΙC-** occurs alone. Before a pronoun or a verb, **ΕΙC ΖΗΗΤΕ** (*look, behold*) is normally used instead of **ΕΙC**.
ΕΙC ΟΥ.ΡΩΜΕ Ε/ΓΜΕΖ Ν-CΩΒΑΖ (Luke 5:12). *Behold, there was a man full of (filled with) leprosy.*
ΕΙCΖΗΗΤΕ ΒΕ Α-ΤΕ.ΠΑΛΗ Ν-Ν.ΚΟΟΥΕ ΟΥΑΝΖ ΕΒΟΛ (ShOrig 413). *Behold, the error of the others is manifest.*
ΕΙC-Π.ΧΟΕΙC Α/ΓCΩΤΜ Ε-ΠΑΨΚΑΚ Μ-ΠΑ.ΡΙΜΕ (ExAn 137:20s.). *Behold, the Lord, he has listened to the cry of my tears.*
304. **ΟΥΝ-** with a durative sentence always has an indefinite subject (cf. 267).
ΑΥΩ ΕΨΩΠΕ ΟΥΝ-ΟΥ.ΜΕΛΟC ΨΩΝΕ (1Cor 12:26). *And when one of the members is sick...*
ΜΝ-ΑΝΑCΤΑCΙC ΝΑΨΩΠΕ (Mk 12:18). *There will be no resurrection.*
305. A verbal sentence starting with **ΕΙC (ΖΗΗΤΕ)** can have either a definite or an indefinite subject.
ΑΥΩ ΕΙC ΖΗΤΕ ΕΙC ΙΑΚΚΩΒΟC Α/ΓΡ-ΔΙΑΚΟΝΕΙ ΖΙΧΝ ΠΤΟΟΥ (1ApocJames CT 17,7f.). *Behold, James did his service on the mountain.*
ΕΙC-ΟΥ.ΜΝΤ.ΧΑΧΕ Ε-Π.ΝΟΥΤΕ ΝΑ.ΜΕ (ShIII 75:7). *Here is truly a hostility against God.*
306. For the conversions of **ΟΥΝ-**, **ΜΝ-** cf. 272–276.
307. The construction with **ΕΙC-** has no conversions.

See exercise 5

The non-durative sentence

308. The non-durative sentence consists of three elements: a conjugation base, followed by the subject and the predicate. The conjugation base has a bound state depending on the subject, which can be definite, indefinite or personal (cf. 007). The predicate is an infinitive. The object of the infinitive can indiscriminately be attached to the bound state of the infinitive as to the preposition $\bar{\text{N}}/\bar{\text{M}}\text{MO}$ (or another preposition, cf. 282). There are two sets of conjugation bases: (1) those forming a main clause, and (2) those forming a subordinate clause.

A. Main clause bases

309. This category consists of five 'tenses' which can be used in main clauses (principal sentences). Four of the five conjugations have different conjugation bases for the affirmative and for the negative conjugation (the past, the aorist, the optative and the jussive). The 5th only exists as a negative conjugation base (*not yet*).

I. The past

Structure

310. Affirmative

α/α° – subject – infinitive

$\alpha^\circ\text{q.c}\omega\tau\bar{\pi}$, *he chose*

$\alpha\text{-}\pi.\rho\omega\text{me c}\omega\tau\bar{\pi}$, *the man chose*

311. Negative

$\bar{\text{M}}\pi\epsilon/\bar{\text{M}}\pi(\epsilon)^\circ$ – subject – infinitive

$\bar{\text{M}}\pi^\circ\bar{\text{q.c}}\omega\tau\bar{\pi}$, *he didn't choose*

$\bar{\text{M}}\pi\epsilon\text{-}\pi.\rho\omega\text{me c}\omega\tau\bar{\pi}$, *the man didn't choose*

Use

312. This form normally expresses a past reality without the connotation duration. It is the tense normally used in narration. If the conjugation base α is followed by OY (indefinite article or the 3rd pers. pl. suffix pronoun) it is usually written $\alpha\gamma$.

$\alpha^\circ\text{q.xi } \bar{\text{N}}\text{-OY.OIK } \alpha^\circ\text{q.cMOY } \epsilon\rho\text{O}^\circ\text{q } \alpha^\circ\text{q.pOY}^\circ\bar{\text{q}} \alpha\gamma\omega \alpha^\circ\text{q.TAA}^\circ\text{q N}\alpha^\circ\gamma$ (Mark 14, 22). *He took the bread, blessed it, broke it and gave it to them.*

$\alpha\text{-}\gamma\alpha\gamma \pi\text{icTeYe } \epsilon\rho\text{O}^\circ\text{q}$ (John 7:31). *Many believed in him.*

$\alpha\text{NOK } \alpha^\circ\text{I.EI } \gamma\bar{\text{M}}\text{-}\pi.\rho\alpha\text{N } \bar{\text{M}}\text{-}\pi\alpha.\text{IOT } \alpha\gamma\omega \bar{\text{M}}\pi\epsilon^\circ\text{T}\bar{\text{N}}.\chi\text{IT}$ (John 5:43). *I have come in the name of my Father and you (pl.) haven't received me.*

Conversions

313. The preterit conversion is introduced by **NE.α-**, **NE.α** and **NE.ΜΠΕ**, **NE.ΜΠ**.
NE.α.φ.ει **ΕΒΟΛ** **ΖΜ-Π.ΕΙΟΡ** **ΑΥΩ** **NE.φ.ΜΕΖ** **Ν-Μ.ΑΖ...** **ΝΤΟΦ** **ΔΕ** **Α.φ.**
ΩΛΗΛ **Α.φ.ΧΙΟΡ** (VA 21:7-9). *He had come by the canal and this was filled with crocodiles..., but he prayed and crossed (it).*
314. The circumstantial conversion is normally preceded by **Ε**. The orthography of the circumstantial conversion of the negative past might be reduced to the superlinear stroke.
ΟΥ.ΕΠΙCΤΟΛΗ **Ε.Α.φ.ΑΖ.Ε** **ΩΛ-NE.CNHY** **ΕΤ-ΖΝ-ΤΕ.ΣΥΝΕ** (VA 1:3-4). *A letter he has written to the brethren abroad.*
ΝNE.Υ.ΕΩ.Ρ-Α.Α.ΑΥ **Ν-ΖΩΒ** **Ε.ΧΩ.ΟΥ** **ΜΠ.ΟΥ.Χ.ΝΟΥ.ΟΥ** (ShIV 44:27). *They won't be able to do anything unless they ask it to them.*
315. The relative conversion is introduced by **(Ε)ΝΤ.Α-**, **(Ε)ΝΤ.Α** and **ΕΤΕ.ΜΠΕ-**, **ΕΤΕ.ΜΠ**.
Π.ΧΟΕΙC **ΕΝΤ.Α.Κ.ΧΙΟΥΑ** **ΕΡΟ.φ** (ShChass 42:34-35). *The Lord whom you cursed.*
Π.ΡΩΜΕ **ΕΤΕ.ΜΠ.φ.ΒΩΚ** **ΖΜ-Π.ΩΟΧΝΕ** **Ν-Ν.Α.ΣΕΒΗC** (Ps 1:1). *The man who has not walked according to the advice of the impious.*
316. The focalising conversion is introduced by **(Ε)-ΝΤΕ-/(Ε)-ΝΤ.Α**.
ΠΕΙ.ΖΩΒ **ΝΤ.Α.Ι.ΝΑΥ** **ΕΡΟ.φ** **ΖΜ-Π.ΕΒΟΤ** **ΕΠΗΠ** (ShIV 198:15). *It is in the month Epep that I have sent this thing.*
317. The negation of the focalising conversion is ... **ΑΝ**
ΝΤ.Α.Ι.ΟΟΥ.ΩΝ.Ε **ΓΑΡ** **ΑΝ** **Ν-Β.ΡΡΕ** **ΑΛΛΑ** **†-ΟΟΟΥΝ** **ΜΜΟ** **ΧΙΝ-Ν.ΩΟΡΠ** (ShIII 21). *It is not recently that I've come to know you (f. sg.), but I know you since the beginning.*
318. In a negative sentence one might find the normal form of the past tense instead of an expected focalising conversion (alternatively the relative conversion **ΕΤΕ** **ΜΠΕ** might be used).
ΕΤΕ.ΜΠΕ.ΧΩ.ΖΜ **ΖΝ-ΑΥ** **Μ-ΜΑ** (Jer 3:2). *Where (in which place) haven't you (f.sg.) been defiled?*

II. "Not yet"

Structure

319. **ΜΠΑΤΕ-/ΜΠΑΤ** – subject – infinitive
ΜΠΑΤ.φ.CΩΤΠ, *he hasn't chosen yet*
ΜΠΑΤΕ-Π.ΡΩΜΕ **CΩΤΠ**, *the man hasn't chosen yet*

320. This tense is always negative.
ΜΠΑΤΕ-ΤΑ.ΟΥ.ΝΟΥ.ΕΙ (John 2:4). *My hour has not yet come.*

Conversions

321. The preterit conversion is introduced by **NE**. It can be accompanied by an invariable **ΠΕ** (cf. 207).

NE.ΜΠΑΤ.ΟΥ.NE.Χ-ΙΩ.ΖΑΝΝΗC **ΓΑΡ** **ΠΕ** **Ε-ΠΕ.ΩΤΕΚΟ** (John 3:24). *For John had not yet been thrown in prison.*

322. The circumstantial conversion is usually introduced by **Ε**. Orthographically this can be reduced to the superlinear stroke. The circumstantial conversion is translated: *before*.
Α-ΤΕ.φ.ΨΥΧΗ **Ρ-ΝΟΒΕ** **Ε.ΜΠΑΤΕ.Ε.ΕΙ** **Α-ΠΕ.φ.CΩΜΑ** (Wess 9, 144c). *His soul has sinned before it came to his body.*
ΜΠΑΤΕ-ΟΥ.ΑΛΕΚΤΩΡ **ΜΟΥΤΕ** **Ν-ΣΕΠ** **CΝΑΥ** **Κ.ΝΑ-ΑΠΑΡΝΑ** **ΜΜΟ.Ι** **Ν-ΩΜΝΤ-CΩΩΠ** (Mark 14:72). *Before a cock crows twice, you will deny me thrice.*
323. The relative conversion is introduced by **ΕΤΕ**.
ΟΥΟΝ **ΓΑΡ** **ΝΙΜ** **ΕΤΕ.ΜΠΑΤ.ΟΥ.ΟΟΥ.ΩΝ.Τ** **ΜΝ-NE.Κ.ΜΑΓΙΑ** (ShIII 77). *For everyone who didn't know you yet, you and your magic tricks...*

III. The aorist

Structure

324. Affirmative
ΩΑΡΕ-/ΩΑ – subject – infinitive
ΩΑ.φ.CΩΤΠ, *he is used to choose, he chooses*
ΩΑΡΕ-Π.ΡΩΜΕ **CΩΤΠ**, *the man is used to choose, chooses*
325. Negative
ΜΕΡΕ/ΜΕ – subject – infinitive
ΜΕ.φ.CΩΤΠ, *he is not used to choose, he doesn't choose*
ΜΕΡΕ-Π.ΡΩΜΕ **CΩΤΠ**, *the man is not used to choose, doesn't choose*

Use

326. This tense expresses a repeated action, a habit or a general truth without implying any temporal aspect. The negation can also express incapacity (TILL 305).
ΩΑΡΕ-ΟΥ.ΩΗΡΕ **Ν-ΟΦΟC** **ΕΥΦΡΑΝΕ** **Μ-ΠΕ.φ.ΕΙΩΤ** (Prov 10:1). *A wise child pleases his father.*
Π.ΟΟΟΥΝ **ΩΑ.φ.ΧΙCΕ** **Τ.ΑΓΑΠΗ** **ΔΕ** **ΩΑ.φ.C.ΚΩΤ** (1Cor 8:1). *Knowledge elevates and love builds.*
ΜΕΡΕ-ΙΟΥ.ΔΑΙ **ΤΩΖ** **ΜΝ-CΑΜΑΡΙΤΗC** (John 4:9). *Jews do not mix with the Samaritans.*

Conversions

327. The preterit conversion is introduced by **NE**.
ΝΤΟΚ **ΔΕ** **NE.ΩΑ.Κ.ΠΩ.Ρ.Χ** **ΕΒΟΛ** **ΜΜΟ.Ν** (LetPetPhil 133:1s.). *But you were separated from us.*
328. The circumstantial conversion is introduced by **Ε**.
Ν-ΘΕ **ΘΕ** **Ν-Ν.ΤΒΝΟΟΥΕ** **ΕΩΑΡΕ-Π.ΟΥ.CΩΜΑ** **ΤΕΚΟ** **ΤΕΕΙ** **ΤΕ** **ΘΕ** **Ν-NE.ΕΙ.ΠΛΑCΜΑ** (LibThom 139:6-8). *In the way of the beasts when their body is destructed, in that way these moulded figures (will).*
329. The relative conversion is introduced by **ΕΤΕ** (or **Ε**).

Π.ΤΟΟΥ ΕΤΕΨΑΨΥΜΟΥΤΕ ΕΡΟΨ ΧΕ ΠΑ-ΝΙ.ΧΟΕΙΤ (LetPetPhil 133:14s.).
The mountain that is called the one of the olives.

330. The focalising conversion is introduced by **ε**. It is only attested for the affirmative form.

ΕΒΟΛ ΖΙΤΟΟΤ ΕΨΑΨ.ΕΙ ΝΒΙ-†.ΓΝΩCIC (ProtTrim 36,9s.). *It is through me that the gnosis comes.*

IV. The optative

Structure

331. Affirmative

ερε-/εΨ – subject – ε – infinitive

εΨ.ε.σ.ω.τ.π̄, *he shall choose*

ερε-π.ρ.ω.με σ.ω.τ.π̄, *the man shall choose*

332. The prepersonal conjugation base with the suffix of the 2nd pers. f. sg. is ερε.

333. With a nominal subject the **ε** before the infinitive might be omitted. In that case the optative has the same form as the focalising conversion of the present.

ερε-π.χ.ο.ε.ι.τ.ω.ω.βε.να.ψ.κα.τα-νε.ψ.ψ.β.η.ψ.ε (2Tim 4:14). *The Lord will requite him according to his works.*

334. In this case, the predicate might help to distinguish between both forms. If it is a stative or an adverbial expression, we certainly deal with the focalising conversion of the present. If the predicate is an infinitive which has the prepersonal bound state, or a causative infinitive, we certainly deal with an optative. In other cases the ambiguity remains.

335. Negative

ννε-/ννεΨ – subject – infinitive

ννεΨ.ε.σ.ω.τ.π̄, *he shall not choose*

ννε-π.ρ.ω.με σ.ω.τ.π̄, *the man shall not choose*

336. The usual form of the prepersonal conjugation base with the suffix of the 1st pers. sg. is ννα (ννεΨ is a rare variant).

After **χεκα(α)ς** one might find the variant **εννεΨ**.

Use

337. This tense expresses a future reality without connection to the actual situation of the speaker. This use includes orders, promises, predictions, wishes, etc. In a main clause it is used to formulate a precept, an order or a moderate prohibition. It also expresses a deliberative question at the 1st person.

In the subordinate clause introduced by **χε** or **χεκα(α)ς** it expresses a goal or result (cf. 447).

ε.ι.ε.κ.ω.ν.ο.υ.μ.ν.τ.χ.α.χ.ε.ζ.ν.τ.ε.κ.μ.η.τ.ε.μ.ν.τ.ε.κ.σ.ι.μ.ε (Gen 3:15). *I will put animosity between you and your wife.*

ννε.κ.ζ.ω.τ.β (Deut 5:17). *You shall not kill.*

νπ.ρ-κ.ρ.ι.ν.ε.χε.κ.α.ς.ν.ν.ε.ψ.κ.ρ.ι.ν.ε.μ.μ.ω.τ.ν̄ (Matt 7:1). *Do not judge in order not to be judged.*

α.λ.λ.α.χε.κ.α.ς.ε.ψ.ε.χ.ω.κ.ε.β.ο.λ.ν̄.β.ι-νε.γ.ρ.α.φ.η (Mark 14:49). *But in order that the Scriptures are fulfilled...*

338. In the works of Shenoute and other Sahidic authors the focalising conversion of the future can be used with the same meaning (cf. 256–259).

ε.ψ.ν.α.τ.α.α.ψ.να.ψ.ζ.μ-π.ψ.ι.ε.τ-τ.η.ψ (ShIV 55:20). *It will be given to them in the fixed measure.*

Conversions

339. There are no conversions of the positive form.

340. The negative form can be converted to a circumstantial sentence introduced by **ε** (which can be omitted for orthographic reasons).

ε.ψ.τ.ω.μ.ν̄-νε.τ.ν̄.μ.α.α.χ.ε.χε.κ.α.ς.ε.νε.ψ.σ.ω.τ.μ̄.ε-τ.ε.σ.μ.η.ν̄.τε-π.α.ψ.α.χ.ε (2ApocJames 60:7–10). *He closes your (pl.) ears so that you may not hear the sound of my word.*

341. The relative conversion of the negative form is introduced by **ετε** (ετε.ννεΨ with a variant orthography ετε.νεΨ).

π.ε.τε.ννε.ψ.σ.ο.υ.ν̄-τ.ν̄.ο.υ.ν.ε.ν̄-τ.κ.α.κ.ι.α.ν̄-ο.υ.ψ.μ.μ.ο.ε.ρ.ο.ς.α.ν.π.ε (DialSav 134:17–19). *The one who will not have known the root of the darkness, he will be no stranger to it.*

V. The jussive

Structure

342. Affirmative

μαρε-/μαρ(ε)Ψ – subject – infinitive

μαρε.ψ.σ.ω.τ.π̄, *may he choose*

μαρε-π.ρ.ω.με σ.ω.τ.π̄, *may the man choose*

343. This tense is only used for the 1st and 3rd persons. For the 2nd person the imperative is used instead (cf. 135–143).

344. An **ε** is intercalated in the prepersonal conjugation base of the 3rd pers. m. and f. sg.

345. Negative

νπ.ρ-τ.ρε-/νπ.ρ-τ.ρεΨ

νπ.ρ-τ.ρε.ψ.σ.ω.τ.π̄, *may he not choose*

νπ.ε.ρ-τ.ρε-π.ρ.ω.με σ.ω.τ.π̄, *may the man not choose*

346. The negative form is actually the negation of the causative infinitive (cf. 132).

347. The prepersonal conjugation base with the suffix of the 1st pers. sg. is νπ.ρ-τ.ρα.

348. There exists also an absolute form of the negative jussive: νπ.ω.ρ.ε-τ.ρε.

Use

349. The jussive normally expresses an order at the 1st or 3rd person. With the 1st person it often has an exhortative meaning. Sometimes it has a causative meaning. It rarely expresses a wish.

ΜΑΡΕΨ-ΟΥΘΕΙΝ ΝΟΙ-ΠΕΤΝ.ΟΥΘΕΙΝ (Matt 5:16). *That your (pl.) light might shine!*

ΜΠΡ.ΤΡΕΝ.ΩΩ Ν-ΤΕ.ΧΑΡΙΣ ΑΛΛΑ ΜΑΡΝ.†-ΕΘΟΥ ΝΤΟΩ Μ-Π.ΝΟΥΤΕ Π.ΕΝΤΑΨ.ΚΑΑΝ ΖΑ-ΠΕΝ.ΑΥΤΕΧΟΥCΙΟΝ (ShIV 24:8-10). *Let us not despise the grace, but let us praise God, who has put us under our free will.*

Conversions

350. There are no conversions.

See exercise 6

B. Subordinate clause bases

351. The 'tenses' belonging to this category normally occur in subordinate sentences. They express 'relative time' (LAYTON 343) or an adverbial relation to the main clause (e.g. goal, condition).
352. The conjunctive bases are used to continue or extend other constructions. Unlike the precursive, the conditional and the limitative they can't precede the main clause. Some of these tenses can also be used in an independent sentence.
353. The conjugation bases of this category have no separate negative forms. The negation ΤΜ- is intercalated after the personal subject or before the nominal subject.
354. The subordinate clause conjugations have no conversions.

I. The precursive

Structure

355. ΝΤΕΡΕ-/ΝΤΕΡ(Ε)Ψ – subject – infinitive
 ΝΤΕΡΕΨ.ΩΩΤΠ, *when he has/had chosen*
 ΝΤΕΡΕ-Π.ΩΩΜΕ ΩΩΤΠ, *when the man has/had chosen*
356. The prepersonal conjugation base with the suffix of the 2nd pers. f. sg. is ΝΤΕΡΕ or ΝΤΕΡΕΡ.

Use

357. This construction expresses a singular event preceding the reality expressed in the main clause (cf. 422) or a concomitant circumstance. The main clause with the precursive occurs normally has a past tense (past or a preterit conversion) or the verb ΠΕΧΕ (cf. 149).
 ΑΥΩ ΝΕΨ.Ψ-ΩΠΗΡΕ ΝΤΕΡΕΨ.ΩΩΚ ΖΝ-Π.ΕΡΠΕ (Luke 1:21). *And they were wondering, when he had been delayed in the sanctuary.*
 ΠΑΙ Ε-Α-ΑΑΥΕΙΑ ΑΑΨ ΝΤΕΡΕΨ.ΖΚΟ (Luke 6:3). ... *that what David has done when he was hungry.*
 ΝΤΕΡΕ-ΖΤΟΟΥΕ ΔΕ ΩΩΠΕ ΝΕ.ΥΝ-ΟΥ.ΝΟΒ Ν-ΩΤΟΡΤΡ ΩΟΟΠ ΖΝ-Μ.ΜΑΤΟΙ (Acts 12:18). *When the morning had come there was a great confusion among the soldiers.*

II. The conditional

Structure

358. ΕΡ(Ε)ΩΑΝ- – subject / ΕΨ – subject – ΩΑΝ – infinitive
 ΕΨ.ΩΑΝ.ΩΩΤΠ, *if he chooses/chose*
 ΕΡΩΑΝ-Π.ΩΩΜΕ ΩΩΤΠ, *if the man chooses/chose*
359. The prepersonal conjugation base with the suffix of the 2nd pers. f. sg. is ΕΡΩΑΝ or ΕΡΕΩΑΝ.

ΟΥ.ΝΟΒΕ ΠΕ ΟΥΩΜ-Π.ΟΕΙΚ Ν-ΟΥ.ΡΩΜΕ ΝΓ.ΤΜ.Ρ-ΠΕ.Ω.ΖΩΒ (ShChass 104:28-31). *It is a sin to eat the bread from a man and not to do his work (and that you do not do his work).*

ΤΕ.ΝΑ.Ω ΝΤΕ.ΧΠΟ (Luke 1:31). *You will conceive and give birth.*

ΝΕ.Ω.ΝΑ.ΡΟΕΙΣ ΠΕ Ν.Ω.ΤΜ.ΚΑΛ.Υ Ε-Ω.Ω.Τ.Ζ Ε-ΠΕ.Ω.ΗΙ (Matt 24:43). *He would have kept guard and he would not have let them intrude his house.*

ΖΗΛΙΑΣ ΜΕΝ ΝΗΥ Ν.Ω.ΑΠΟΚΑΘΙΣΤΑ Ν-ΖΩΒ ΝΙΜ (Matt 17:11). *Elijah will come and he will restore everything*

373. In a circumstantial or relative subordinate clause, or a clause introduced by ΕΩΧΕ or ΕΩΩΠΕ, the conjunctive can also extend the past tense, ΜΠΑΤΕ, a durative sentence in the present, and ΟΥΝΤΕ (cf. 154).

ΜΠΑΤ-ΟΥΩΜ (= Ε.ΜΠΑΤ.ΟΥ.ΟΥΩΜ) ΕΒΟΛ ΖΜ-Π.ΟΕΙΚ ΑΥΩ Ν.ΣΕ.Ω ΕΒΟΛ Μ-ΠΑΠΟΤ (ShIV 66:17-18). *...before eating bread and drinking the cup.*

ΟΥ.ΑΘΗΤ ΔΕ ΠΕ Π.ΕΤΕ.ΟΥΝΤΑ.Ω.Ω.ΟΥ Ν.Ω.ΤΜ.ΝΑ ΝΖΗΤ.ΟΥ (ShChass 194:57-195:2). *It is a fool who possesses them (richnesses) and doesn't give alms from them.*

After other elements:

374. The conjunctive can be used in subordinate clauses introduced by certain conjunctions (Ε-Π.ΜΑ, *instead of*; ΕΙΜΗΤΙ, *if not, except*; Η, *or*; ΚΑΝ, *even if*; ΜΗΠΩΣ, *lest, in order not to*; ΜΗΠΟΤΕ, *so that not*; ΜΝΗΝΣΑ, *after*; Ν.ΣΑΒΗΛ, *if not, except*; ΖΙΝΑ, *order to, so that*; ΖΩΣΤΕ, *so that*).

ΑΛΛΑ ΚΑΝ ΑΝΟΝ Η ΟΥ.ΑΓΓΕΛΟΣ ΕΒΟΛ ΖΝ-Τ.ΠΕ Ν.Ω.ΤΑΩΕ-ΟΕΙΩ ΝΗ.ΤΝ Π.ΒΟΛ Μ-Π.ΕΝΤ.Α.Ν.ΤΑΩΕ-ΟΙΩ ΜΜΟ.Ω ΝΗ.ΤΝ ΜΑΡΕ.Ω.Ω.ΠΕ Ε.Ω.ΒΗΤ (Gal 1:8). *But if we (ourselves) or an angel from heaven announces to you (pl.) another (Gospel) than the one we have announced to you, let him be damned..*

375. The conjunctive can be used after ΧΕΚΑ(Α)C instead of the optative when an adverbial construction or a subordinate proposition is intercalated between ΧΕΚΑ(Α)C and the verb.

ΧΕΚΑΑΣ Ε.Α.ΤΕΤΝ.ΝΑΥ ΕΡΟ.Ω Ν.ΤΕΤΝ.ΡΑΩΕ ΟΝ (Phil 2:28). *That, once having seen him again, you may rejoice.*

376. The conjunctive can be used in a completive clause where it makes the subject or the object of the preceding expression explicit (Α.Ω.Ω.ΠΕ, *it has happened*; ΑΛΛΟ... ΑΛΛΟ, *on the one hand, ... on the other*; ΓΕΝΟΙΤΟ, *might... (wish)*; ΚΕ.ΚΟΥΙ ΠΕ, *still a little more (time) and...*; ΜΗ.ΓΕΝΟΙΤΟ, *might... not*; ΝΑΝΟΥ.Σ ΠΕ, *it is good/better*; ΟΥ.ΜΟΙΖΕ ΤΕ/ΟΥ.ΩΠΕ ΠΕ/..., *it is a miracle/a shame*; ΖΑΜΟΙ, *it should be*).

ΚΕ.ΚΟΥΕΙ ΠΕ Ν.ΤΕΤΝ.ΛΟ Ε.ΤΕΤΝ.ΝΑΥ ΕΡΟ.ΕΙ (John 16:16). *A little more (time) and you will cease to see me.*

377. The conjunctive can also occur in a main clause. In this case it is usually preceded by a particle or an adverb (ΑΡΑ, ΑΡΗΥ, ΜΟΡΙC, ΜΕΩΑΚ).

ΑΡΑ ΝΤΕ-ΟΥ.ΟΥΧΑΙ ΩΩΠΕ Ν-ΖΑΖ (ShChass 168:7-9). *Will salvation come for the many?*

378. The conjunctive can function as apodosis after a subordinate clause expressing a factual presupposition.

ΕΡΕ.ΩΙΝΕ Ν.ΣΑ-ΡΙΜΕ Ε-ΟΥ.ΩΩΝΕ ΝΤΕ.ΤΟΕΙΤ ΕΡΟ-ΜΙΝ.ΜΜΟ (ShAmél I 204:14-205:1). *When you are busy (f. sg.) crying over a sister, you are mourning yourself.*

379. The conjunctive can substitute a (causative) infinitive.

Α.Ι.† ΝΗ.ΤΝ Ν-Τ.Ε.Ω.ΟΥ.Ω.Ε Ε-ΖΩΜ Ε.ΧΝ Ν-ΖΟΩ... ΝΤΕ.ΤΜ ΑΛΛΑΥ ΧΙΤ.Τ.Η.ΤΝ Ν-Ω.Ω.Ω. (Luke 10:19). *I have given you (pl.) the power to walk on serpents ... and to feel no pain at all.*

ΖΜ-Π.ΤΡΕ.Υ.Ω.Ω.ΤΜ ΕΡΟΩ ΑΥΩ Ν-ΣΕ.ΝΑΥ Ε-Μ.ΜΑΕΙΝ (Acts 8:6). *While they heard him and saw the signs.*

V. The future conjunctive

Structure

380. ΤΑΡΕ-/ΤΑΡ(Ε) – subject – infinitive

ΤΑΡΕ.Ω.Ω.Ω.Π, *in order that he may choose*

ΤΑΡΕ-Π.ΡΩΜΕ ΩΩ.Π, *in order that the man may choose*

381. There is a rare variant ΝΤΑΡ(Ε).

382. The 1st pers. sg. ΤΑΡΙ is rarely used and often replaced by the conjunctive ΝΤΑ (or ΤΑ).

383. In a subordinate clause the future conjunctive normally only occurs in the affirmative sense.

384. The optative is commonly used to express the negation.

Use

385. The future conjunctive can extend a positive order or a rhetorical question. It then expresses a promise, the reassurances of the speaker that an event will take place.

ΜΑΡ.Ν.ΠΡΟ.ΣΕΧΕ Ε-ΝΕ.Ω.Ω.Α.ΧΕ ΤΑΡ.Ν.ΕΙΜΕ Ε-Π.Ε.Τ.Ν.ΩΙΝΕ Ν.Ω.Ω.Ω (ShLe-fort 41:9). *Let's pay attention to his words and we will know what we are looking for (or: in order to know...).*

Ε.Ω.Ω.Ω. Π.ΟΥ.Ω.Ω.Ω ΤΑΡΕ-Ω.Ω.Ω ΠΩΤ Ν.Ω.Ω.Ω (ShAmél II 510:7-8). *Where is the wolf? (Say it) and the shepherds will persecute it (or: so the shepherds might persecute it).*

ΑΟΥ.Ω.Ω. Ν.ΝΑ.ΒΑΛ ΤΑ.ΝΑΥ Ε-ΝΙ.Ω.ΠΗΡΕ (Ps 118:18). *Open my eyes and I will see the marvels (or: so that I see...).*

386. The future conjunctive can complete verbs of incomplete predication (cf. 412).

ΚΑ-ΝΑΙ ΤΑΡ.ΟΥ.Ω.Ω.Ω (John 18:8). *Let them all go.*

387. The future conjunctive rarely expresses a goal after a narrative verb or in a question (cf. 445).

ΑΨΜΟΥΝ ΔΕ ΕΒΟΛ ΕΨΛΗΛ ΖΑΡΟΨ ΤΑΡΕΨΟΥΧΑΙ ΑΥΩ Α-Π.ΝΟΥΤΕ
 CΩΤΜ ΕΡΟΨ (ApophPatr 240). *He continued praying in order for her to get well
 and God heard him.*

ΝΤΑ ΠΟΥ.ΟΝ ΒΩΚ Ε-ΤΩΝ ΤΑΡΕΝ.ΚΩΤΕ ΝCΩΨ (Song 6:1). *Where has your
 (f. sg.) brother gone, so we might look for him?*

388. The 1st pers. pl. of the future conjunctive can be used in a main clause with a deliberative meaning (expression a hesitating question, a demand for permission). In this case the negation ΤΜ can occur.

Π.ΧΟΕΙC ΤΑΡΝ.ΖΙΟΥΕ Ν-Τ.ΧΗΕ (Luke 22:49). *Lord, will we slay with the sword?*
 ΤΑΡΝ.† ΧΝ ΤΑΡΝ.ΤΜ.† (Mark 12:14). *Shall we give or shall we not give?*

See exercise 7

The Causative infinitive

389. The causative infinitive can be used in sentences as a conjugated verb. It can also function as a verbal noun. In the latter case it often replaces the simple infinitive and loses its causative meaning (cf. 129–134).

A. The causative infinitive as (conjugated) verb

390. The causative infinitive can occur in durative and non-durative sentences. It can also complete some auxiliaries, like (Ε)Ψ, *to be able, can*, and ΟΥΨ, *to want*. It has always causative meaning, except when it is the complement of ΟΥΨ.

ΑΥΩ ΕΚ.ΤΡΕ-ΖΕΝ.ΚΟΟΥΕ ΑΠΑΤΑ ΝΜΜΑΚ (ShIII 81:23). *And you let the others go astray with you.*

ΚΑΝΑ Ν-Τ.ΓΑΛΙΛΑΙΑ Π.ΜΑ ΕΝΤ.ΑΨ.ΤΡΕ-Π.ΜΟΥ Ρ-ΗΡΠ (John 4:46). *Cana in Galilee, where he changed water in wine (where he made the water become wine).*

ΜΠ.ΨΕΨ.ΤΡΕ-ΡΩΜΕ Ρ-ΝΟΒΕ ΠΑΡΑ-ΠΕΨ.ΟΥΨ (ShChass 74:45–58). *He could not make a man sin against his will.*

Π.ΝΟΥΤΕ ΠΕΝ.CΩΤΗΡ ΠΑΙ ΕΤ-ΟΥΕΨ.ΤΡΕ-ΡΩΜΕ ΝΙΜ ΩΝΖ (1Tim 2:3–4). *God, our Saviour, the one who wants that every man lives.*

B. The causative infinitive as verbal noun

391. The causative infinitive can be a masculine noun. In that case, it has no causative meaning.

392. It can also be used after certain prepositions. The most common ones are the following: ΑΝΤΙ-, *against, in exchange for*; ΑΧΝ-, *without*; Ε-, *in order to, for*; ΕΙC-, *towards, for*; Ε-Π.ΜΑ Ε-, *instead of*; ΕΙΜΗΤΙ Ε-, *without, if not*; ΜΝΝCΑ- (Ε), *after*; ΧΩΡΙC-, *without*; ΖΑΘΗ Ε-, *before*; ΖΝ-, *while*; ΖΩCΤΕ Ε-, *so that*; ΖΙΤΜ, *because of, through*.

ΝΑΝΟΥ-ΤΡΕ-Π.ΡΩΜΕ ΜΟΥ ΝΖΟΥΟ Ε-ΩΝΖ ΕΨΡ-ΝΟΒΕ (ShAmél I 52:59). *It is better for the human to die than to live in sin (while sinning).*

ΕΙC-ΠΕΕ(Ι).ΤΡΕΤΝ.ΛΥΠΙ ΓΑΡ ΚΑΤΑ-Π.ΝΟΥΤΕ ΑΨΡ-ΖΩΒ ΝΗΤΝ Ε-Υ.ΝΟΒ Ν-CΠΟΥΔΗ (2Cor 7:11). *Behold, that you (pl.) suffer according to God has made you very zealous.*

ΖΜ-Π.ΤΡΕΥ.ΝΚΟΤΚ ΔΕ ΝΒΙ-Ν.ΡΩΜΕ ΑΨΕΙ ΝΒΙ-ΠΕΨ.ΧΑΧΕ (Matt 13:25). *While the people slept, his enemy came.*

393. The expression **ε-τρε-** is often used to build a subordinate clause of goal or consequence (cf. 449).

ΤΟΤΕ ΑΦΕΙ ΝΒΙ-ΙC ΕΒΟΛ ΖΝ-Τ.ΓΑΛΙΛΑΙΑ ΕΖΡΑΙ ΕΧΜ-Π.ΙΟΡΔΑΝΗΣ ΨΑ-ΙΩΖΑΝΝΗΣ Ε-ΤΡΕΦ.ΧΙ-ΒΑΠΤΙCΜΑ ΕΒΟΛ ΖΙΤΟΟΤ²Q (Matt 3:13). Jesus then went from Galilea to the Jordan, to John, in order to be baptised by him.

394. **ε-τρε-** can also complete verbs of incomplete predication. These are verbs that need to be completed by another verb (cf 412) (LAYTON 363). It can also be used to extend the optative or the imperative (LAYTON 341).

ΑΦΟΥΕΖ-CΑΖΝΕ ΔΕ Ε-ΤΡΕ-Μ.ΜΗΗΨΕ ΝΟΧΟΥ ΕΖΡΑΙ ΕΧΜ-ΠΕ.ΧΟΡΤΟC (Matt 14:19). *He ordered the crowd to sit down on the grass.*

See exercise 8

Part III: Complex sentences

Main clauses

Cf. *supra*: the nominal sentence (191–194), the durative sentence (223–225), the non-durative sentence (308).

A. Coordination

395. Different sentences can be connected with each other by mere juxtaposition, without a conjunction. Asyndetic linkage is often encountered in narrative, especially with the past tense (which can follow another past tense or the precursive).

The asyndeton can express a closer link between both sentences than the coordination with a conjunction.

Α-Ν.Δ.ΔΙΜΩΝΙΟΝ ΟΟΟΥΝ-Π.ΧΘΕΙΣ Μ-ΠΕΙ.ΟΥΘΕΙΩ ΑΥ.ΠΑΖΤΟΥ ΑΥ.
ΟΥΩΨΤ ΝΑΨ ΑΥ.ΑΨΚΑΚ ΕΒΟΛ ΖΝ-ΟΥ.ΝΟΒ Ν-СМΗ (ShIII 85:23–86:1). *At that moment the demons recognized the Lord, kneeled, worshipped him, and cried out with a loud voice.*

396. Different sentences can also be linked with conjunctions, such as ΑΥΩ (*and*), Η (*or*), ΕΙΤΕ (*either, or*), ΧΝ- (*or else, whether*), ΟΥΔΕ (*nor*), ΑΛΛΑ (*but*), ΔΕ (*and, but*), ΟΝ (*also*).

397. ΑΥΩ can also occur at the beginning of a main clause, even if it is preceded by a subordinate clause (apodotic ΑΥΩ).

ΜΠΡ.ΤΡΕΝ.ΝΚΟΤΚ ΑΥΩ †ΖΕ ΑΥΩ ΒΩ ΖΝ-Π.ΚΑΚΕ (ShChass 165:30–33).
Let's not fall asleep, let's not get drunk and let's not stay in the dark.

Η ΓΑΡ Κ.ΝΑ.ΜΕCΤΕ-ΟΥΑ Ν.Κ.ΜΕΡΕ-ΟΥΑ Η Ν.Κ.ΒΟΛ.Κ Ν-ΟΥΑ Ν.Κ.ΚΑΤΑ-
ΦΡΟΝΕΙ Ν-Π.ΚΕ.ΟΥΑ (Matt 6:24). *For either he will hate the one and love the other, or he'll devote himself to the one and despise the other.*

ΚΕΤΟΙ ΝΕ.ΟΥΝΤΑΝ ΖΑΖ ΜΜΑΥ ΠΕ ΑΥΩ ΝΕΥ.ΡΩΨΕ ΜΜΟΝ ΑΝ (Z 328:4).
Even though we had many, they were not enough for us.

B. The interrogative sentence

398. The full interrogative sentence usually has the same form as the affirmative sentence.

399. It can however be indicated by the presence of interrogative particles, such as ΕΙΕ, ΕΨΧΕ, ΑΡΑ, ΜΗ (rhetorical questions), ΜΗΤΙ (expresses wonder or doubt).

400. A deliberative question at the first person can be expressed by the optative (cf. 337).

ΠΑΙ ΠΕ ΠΕΤΝΩΗΡΕ (John 9:19). *Is this your (pl.) son?*
 ΕΙΕ ΝΑΓΓΕΛΟΣ ΑΡΑ ΟΥΝ ΣΑΡΞ ΜΜΟΟΥ (Pcod 6:8). *Do the angels have flesh?*
 ΕΩΧΕ Κ.ΟΟΟΥΝ (Matt 25:26). *Do you know?*
 ΜΗ ΕΨΝΑ.Τ ΝΑΨ Ν-ΟΥΩΝΕ (Matt 7:9). *Wouldn't he give him a stone?*
 ΜΗΤ ΕΨΝΑ.ΜΟΥΟΥΤ ΜΜΟΨ (John 8:22). *He wouldn't kill himself, would he?*

401. In a partial question interrogative pronouns (cf. 023) and adverbs (cf. 104) take the place of their syntactic equivalents in the sentence.
402. If an interrogative pronoun (ΟΥ, ΔΩ, ΝΙΜ) or adverb (ΠΩΣ, ΤΩΝ, ΤΝΑΥ) occurs after the verb, the latter has the focalising conversion.
 ΕΤΒΕ-ΟΥ ΤΕΤΝΩΙΝΕ ΝΩΩΙ (Luke 2:49). *Why are you (pl.) looking for me?*
 ΕΤΕΤΝΩΙΝΕ ΝΩΑ ΝΙΜ (John 18:4). *Who are you looking for?*
403. The conjunction ΧΝ (ΧΕΝ, ΧΙΝ) (or) can be used to separate the different parts of a disjunctive question. The disjunctive conjunction Η is less frequent.
 ΧΝ ΜΜΟΝ. *Or not?*
 ΝΤΟΚ Π.ΕΤ.ΝΗΥ ΧΝ ΕΝΝΑ.ΩΩΤ ΖΗΤΨ Ν-ΚΕ.ΟΥΑ (Luke 7:19). *Are you the one who will come or shall we look out for another one?*
404. There is no formal difference between the direct and the indirect question.
 Ν.ΨΝΑ.ΖΜΟΟC ΑΝ Ν-ΩΟΡΠ ΝΨ.ΧΙ-ΩΟΧΝΕ ΧΕ ΟΥΝ ΒΟΜ ΜΜΟΨ Ε-Τ.ΜΝΤ Ν-ΟΥ.ΤΒΑ Ε-Π.ΕΤ.ΝΗΥ ΕΧΩΨ ΜΝ ΤΒΑ CΝΑΥ (Luke 14:31). *Will he not sit first and take counsel whether it is possible for him to meet with a 10 000 him who comes upon him with two 10 000's?*

See exercise 9

Subordinate clauses

A. The completive clause

Object clause

405. The object clause is generally introduced by the conjunction ΧΕ. This conjunction can also introduce indirect as well as direct speech.
 Τ.ΝΑΥ ΧΕ ΝΤΟΚ ΝΤΚ ΟΥ.ΠΡΟΦΗΤΗΣ (John 4:19). *I see that you are a prophet.*
406. When it expresses a goal the object clause can take the form of a final clause introduced by ΧΕΚΑ(Α)C (cf. 447). This is mostly the case with the main verb expressing some application, effort, or care.
 ΔΨ.CΕΠCΩΠΨ ΧΕΚΑC ΕΨ.Ε.ΕΙ (John 4:47). *He prayed him to come (that he might come).*
407. The completive clause after verbs expressing fear is usually introduced by ΜΗΠΩC, ΜΗΠΟΤΕ, sometimes combined with ΧΕ.
 Δ-Π.ΧΙΛΙΑΡΧΟC Ρ-ΖΟΤΕ ΜΗΠΩC Ν-CΕ.ΜΟΥΟΥΤ Μ-ΠΑΥΛΟC (Acts 23:10). *The tribune was afraid that Paul might be killed.*
408. The conjunctive can have the value of an object clause (cf. 376).
 ΤΕΤΝΩΥΩΩ ΒΕ ΤΑ.ΚΩ ΝΗΤΝ ΕΒΟΛ Μ.Π.ΡΟ (John 18:39). *Do you (pl.) want me to release the king to you?*
 ΟΥΩΩ Ν.Τ.ΤΝΝΟΟΥ ΠΕ.Κ.ΩΗΡΕ (C.O. 257:6). *Be willing to send your son.*
409. The prenominal state of the verb ΔΙΝΕ, ΔΝ- is directly followed by the object clause without ΧΕ when it occurs in a negative sentence with the meaning "to ignore, not to understand".
 Ν.Τ.ΔΝ ΑΝ ΕΡΕ.ΧΩ ΜΜΟΨ ΧΕ ΟΥ (Mark 14:68). *I don't understand what you (f. sg.) say.*
410. Some element of the object clause can be inserted as a cataphoric pronoun in the main clause, usually as its object.
 Ν.Τ.CΟΟΥΝ ΜΜΩΨΤΝ ΑΝ ΧΕ ΝΤΕΤΝ ΖΕΝ.ΕΒΟΛ ΤΩΝ (Luke 13:25). *I don't know (you) where you (pl.) come from.*
411. The entire object clause can also be substituted by a pronoun in the main clause. This is always the case with the verb ΧΩ (to say).
 ΝΙΜ Π.ΕΤ.ΧΩ ΜΜΟΨ ΧΕ ΔΥΕΨ ΤΑ.CΩ (John 4:10). *Who is he who says (it): give it (= the water), so I can drink?*
 Δ.Ι.ΖΕ ΕΡΟΨ Δ-ΤΕ.Κ.ΝΟΥΤΕ ΤΑΖΟΨ (Aeg 17:8). *I have found (it) that your divinity has reached him.*

412. After verbs of incomplete predication, such as **κω**, *to let, leave*; **οὐκ ὄν** **εβόλ**, *to appear*; and in particular those expressing permanence or cessation, such as **λο**, *to stop, quit*; **οὐκ ὄν**, *to stop, finish*; **δω**, *to continue, to persist*; *to stop, to cease*; **ωκ**, *to delay, to continue*, the object clause can be expressed by a circumstantial clause.
αὐτὸς ὄν ἐν ἡκίμῳ ἀν (Acts 27:41). *He remained immobile (while he was not moving).*

413. Another possible construction of the completive clause after these verbs is the future conjunctive (cf. 386), the causative infinitive (cf. 394) or the conjunctive.
καταναί τῆς οὐκ ὄν ἐβόλ (John 18:8). *Let all of these go.*

Subject clause

414. There is no special construction for the subject clause in Coptic. The subject clause can come after the main verb without a conjunction.

415. Every kind of sentence can function as a subject clause, including the conjunctive and the causative infinitive preceded by the preposition **ε-**.

416. The grammatical subject of the main clause is normally the personal pronoun of the 3rd pers. f. sg. (with neutral meaning). The masculine pronoun is less often used in the main clause.

417. In that case the subject clause can be introduced by **χέ**.

418. The expression **αὐτὸς ὄν** followed by a subject clause usually opens a new narrative unit. Literally it means "it happened that...", but **αὐτὸς ὄν** can usually remain untranslated.

αὐτὸς ὄν δὲ αὐτὸς βόλ (Luke 7:11). *And he went (and it happened that he went).*
νανοὺς καὶ ναὶ ἐν ἐν ὄν ὄν **ν-κίε** **αὐτὸς** **ε.π.μ.α.κ.ζ** (Mark 9:42). *It would be better for him that there was a grinding stone hanging around his neck.*

ε.π.μ.α.κ.ζ **αὐτὸς ὄν** **ν-κίε** **ναὶ** **ν-ζ.ε.τ.β.τ** (Pach 5:1). *Because they used to bring him some fish (it used to happen that they brought...).*

φ.ο.γ.ο.ν.ζ **εβόλ** **χέ** **ερε-π.α.κ.α.ι.ο.κ.να.ω.ν.ζ** **εβόλ** **ζ.ν-τ.π.ι.κ.τ.ι.κ** (Gal 3:11). *It is manifest that the righteous one will live through faith.*

419. In a nominal sentence the subject **πε/τε** can be explicated through a completive clause introduced by **χέ**, through a (causative) infinitive preceded by **ε-**, or through a conjunctive.

οὐκ ἀναγκαῖον πε ε-ε.π.τ.κ. νε.κ.ν.η.γ (2Cor 9:5). *It is necessary to comfort the brothers.*

420. A certain number of 'impersonal predicates' (LAYTON 487) occur with a subject clause.

ἀναγκή	<i>it's necessary</i>
ζω	<i>it's enough</i>
ζα.π.κ	<i>it's necessary</i>
ζνε-ζνα	<i>it pleases</i>

γενοίτο (negation: **μηγενοίτο**) *that... might (happen)*
εξεστὶ (negation: **οὐκ ἐξεστὶ**) *it's possible, it's allowed*

(ε)ψυε (negation: **μεψυε**) *it suits, it's becoming*
ζαμοί *it would be good*

ἀναγκή γάρ ε-τρε-νε.κ.κ.α.ν.α.λ.λ.ον εἰ (Matt 18:7). *For it is necessary that the scandals come.*

ζω ἀν ἐροῦ χέ αὐτὸς-νοβε (ShMiss 4 822:14). *It is not enough for him that he has sinned.*

οὐκ ἐξεστὶ ναὶ ε-με.γ.τ-α.α.γ (John 18:31). *We are not allowed (it is not allowed to us) to kill someone.*

421. A subject clause can be replaced by a final clause when it expresses a goal.

ε.π.μ.α.κ.ζ **νη.τ.ν** **χέ** **κα.κ** **ἀνοκ** **ε.ι.ε.β.ω.κ** (John 16:7). *It is useful to you (pl.) that I go.*

B. The temporal clause

422. The following constructions can be used to express a temporal relation with regard to the main clause.

– The precursive (cf. 355) expresses anteriority.

– The circumstantial conversion of **μπα.τε** (cf. 322), meaning *before..* also expresses anteriority.

– The limitative conjugation base **ψαν.τε** means *until...* (cf. 367).

– The circumstantial conversion can be used in a subordinate sentence with temporal meaning. Its connotation depends on the conversed 'tense'.

423. Temporal clauses can also be introduced by a range of Coptic conjunctions, such as **χιν** (*since*; with the focalising conversion of the past tense **χιν.τα** etc.), **μν.ν.κα** (*after*), or Greek conjunctions such as **ζω.κ**, **ζο.κ.ον**, **ζο.τ.αν** (*when*). The Greek conjunctions are often followed by a focalising conversion.

424. The preposition **μν.ν.κα** (**ε-**) with the causative infinitive expresses anteriority, the preposition **ζ.ν-** with the causative infinitive expresses a synchronic action. This construction is less often encountered with a simple infinitive.

425. If the conditional is used with temporal meaning (cf. 363), often introduced by the conjunction **ζο.τ.αν**, it has a general sense with regard to a past tense (cf. 363).

χιν.τα-νε.νε.ι.ο.τε **γάρ** **ν.κ.ο.τ.κ** **ζω.β** **νιμ** **μην** **εβόλ** **ν-τ.ε.ι.ζ.ε** (2Pet 3:4). *For since our Fathers passed, everything remains like this (in this way).*

ζο.τ.αν **ερε.π.β.ο.λ** **να.ψα.χε** **ε.ψα.φ.ψα.χε** **εβόλ** **ζ.ν-νε.τε.νο.γ.φ** **νε** (John 8:44). *When the liar speaks, he (usually) speaks from what is his own.*

μη **οὐν-β.ο.μ** **ε-τρε.γ.ν.η.κ.τε.γ.ε** **ν.β.ι-ν.ψ.η.ρε** **μ-π.μ.α** **ν-ψ.ε.λ.ε.ε.τ** **ζο.κ.ον** **ερε-π.α-τ.ψ.ε.λ.ε.ε.τ** **ν.μ.μ.α.γ** (Mark 2:19). *Can the children of the groom (the sons of the bridal chamber) fast while the groom is with them?*

ΖΜ-Π.ΤΡΑ.ΩΤΜ (HM I 142:3). *While I was listening...*

ΑΥ.ΕΙ ΕΒΟΛ ΖΝ-ΝΕ.ΜΖΑΛΥ ΜΝΝΣΑ-ΤΡΕΨ.ΤΩΟΥΝ (Matt 27:53). *They came out of the tombs after he was resuscitated.*

ΖΟΤΑΝ ΕΡΩΑΝ-Π.ΡΩΜΕ ΜΕΡΕ-Π.ΝΟΒΕ ΨΑΡΕ-Π.ΝΟΥΤΕ †-ΒΟΜ Μ-Π.ΝΟΒΕ ΕΖΡΑΙ ΕΧΩΨ (ShChass 68:30-35). *When man loves the sin, God gives the sin power over him.* (This sentence can also be understood as a conditional: *if he loves sin...*)

ΖΜ-Π.ΕΙ ΕΒΟΛ Μ-Π.ΙΗΛ ΖΝ-ΚΗΜΕ (Ps 113:1). *When Israel came forth from Egypt...* (literally: *in the coming forth from Israel...*)

426. After a temporal subordinate clause the main clause can be introduced by **ΤΟΤΕ** (*then*).

ΖΟΤΑΝ ΓΑΡ ΕΙ.ΨΑΝ.Ρ-Α.Τ.ΒΟΜ ΤΟΤΕ ΨΑ.Ι.ΒΜΒΟΜ (2Cor 12, 10). *For when I am powerless, then I am powerful.*

C. The conditional clause

427. There are two sorts of adverbial clauses expressing a condition: the factual conditional clause and the contrafactual conditional clause. The first category embraces the *realis* and the *potentialis* (*eventualis*), the latter the *irrealis*. The subordinate clause or protasis often precedes the main clause or apodosis. In the contrafactual conditional clause, the apodosis is correlated with the protasis.

Factual and contrafactual conditional clauses can be combined with one another.

The factual conditional clause

428. Within this group we can distinguish two sorts of conditional clauses: (1) those expressing a factual presupposition and (2) those expressing a general condition. LAYTON (497) distinguishes a 3rd category: the *undifferentiated causal clause*. This type comes with some ambiguity with regard to its meaning and its translation. They cannot be formally designated as belonging to type 1 or 2.
429. A factual condition can be expressed with a conditional in the protasis, expressing an eventuality, often preceded by the conjunction **ΕΨΩΠΕ** or **ΕΨΧΕ**.
430. The conditional can also have a temporal meaning. In this case it is often preceded by the conjunction **ΖΟΤΑΝ** (cf. 425).
431. It can be used in a concessive sense when it is preceded by the conjunction **ΚΑΝ** (cf. 440).
432. Factual conditional clauses can consist of the conjunctions **ΕΨΩΠΕ** and **ΕΨΧΕ** with the present, the future, a circumstantial conversion or a non-verbal construction.
433. A circumstantial phrase without conjunction can also express a factual condition.

ΕΡΩΑΝ-ΠΕΚΒΑΛ ΣΚΑΝΔΑΛΙΖΕ ΜΜΟΚ (Mark 9:47). *If your eye scandalizes you...*

ΕΨΧΕ ΠΕΚΒΑΛ ΣΚΑΝΔΑΛΙΖΕ ΜΜΟΚ ΠΟΡΚΩ (Matt 18:9). *If your eye scandalizes you, (then) pluck it out.*

ΕΤΕΤΝ.ΠΙΣΤΕΥΕ ΤΕΝ.(Ν)Α.ΧΙΤΟΥ (Matt 21:22). *If you (pl.) believe, you will receive them.*

The contrafactual conditional clause

434. The protasis of a contrafactual sentence usually has **ΕΝΕ-** (circumstantial preterit conversion), the apodosis has the preterit conversion of the future, often with an invariable **ΠΕ**.
435. If the condition implies a present reality, **ΕΝΕ-** can introduce a double conversion (circumstantial and preterit) of a durative sentence, or a nominal sentence, or an existential sentence with **ΟΥΝ-/ΜΝ-** or an indicational sentence with **ΕΙΣ-** (cf. 300).
436. If the condition implies a past reality **ΕΝΕ** is accompanied by the focalising conversion of the past or by a negative past tense (without conversion).
437. The protasis can also be a preterit conversion of the present (introduced by **ΝΕ**). In that case, it expresses a connotation of irreality or regret.

ΕΝΕ-ΠΕΤΝ.ΕΙΩΤ ΠΕ Π.ΝΟΥΤΕ, ΝΕΤΕΤΝ.ΝΑ.ΜΕΡΙΤ ΠΕ (John 8:42). *If God were your Father, you (pl.) would love me.*

ΕΝΕ.ΜΠ.Ι.ΕΙ ΤΑ.ΨΑΧΕ ΝΜΜΑΥ ΝΕ.ΜΜΝ ΝΟΒΕ ΕΡΟΟΥ ΠΕ (John 15:22). *If I had not come and talked to them, they wouldn't have any sin.*

ΕΝΕ.ΟΥΝ ΨΒΟΜ ΕΨΧΕ ΠΕ ΑΤΕΤΝ.ΠΡΚ ΝΕΤΝ.ΑΛΟΟΥΕ (Gal 4:15). *If it would have been possible, you (pl.) would have plucked out your eyes.*

Some remarks

438. The apodosis is often introduced by **ΕΙΕ** (**ΕΕΙΕ**) or, when it is a contrafactual condition, by **ΕΨΧΕ**, **ΕΨΧΕ ΠΕ**, **ΕΨΧΠΕ**, **ΝΕΕΙΣΠΕ**.
ΕΨΧΕ ΝΕΤ.ΜΟΟΥΤ ΝΑ.ΤΩΟΥΝ ΑΝ ΕΙΕ ΜΠΕ-ΠΕΧΣ ΤΩΟΥΝ (1Cor 15:13). *If the death will not be resuscitated, then Christ has not been resuscitated.*
ΝΣΑΒΗΛ ΓΑΡ ΧΕ ΑΝ.ΩΣΚ ΕΨΧΕ ΑΝ.ΚΟΤΝ Μ-Π.ΜΕΖ-ΣΠ-ΣΝΑΥ (Gen 43:10). *If we had not been delayed, we would have returned twice.*
439. The conjunctions **ΝΣΑΒΗΛ ΧΕ** and **ΕΙΜΗΤ(Ε)Ι**, often with a conjunctive, can be translated *if not* or *unless*.
ΕΙΜΗΤΙ ΝΤΕΤΝ.ΚΕΤ ΤΗΥΤΝ (Matt 18:3). *If you (pl.) do not change yourselves.*
440. The concessive clause is introduced by the conjunctions **ΚΑΙΠΕΡ**, **ΚΑΙΤΟΙ**, **ΚΑΝ**. A circumstantial conversion without conjunction can have the same connotation.
ΚΑΝ ΕΙ.ΨΑΝ.ΜΟΥ Ν.†.ΝΑ.ΧΙ-†ΠΕ ΑΝ Ν-ΛΑΛΥ ΜΠΑΤΨΡ-ΝΑΥ (ShChass 107). *Even if I die, I will not taste anything before the time has come.*
Ε.ΑΝΓ ΟΥ.ΣΖΙΜΕ Ν.ΣΑΜΑΡΙΤΗΣ (John 4:9). *Even though I am a Samaritan woman...*

441. The comparative conditional clause is introduced by the conjunction **ζωc (εψχε)**, followed by a circumstantial conversion. Alternatively, we can find a construction introduced by **εψχε, ἢε εψχε, ἢε χε**.
ζωc ε.α.ι.ρα.ψε (Z 298:6). *As if I would have rejoiced.*
442. The non-inflected interjection **(ε)ῃμον**, possibly accompanied by **εψωπε, εψχε, ενε** or **ε**, signifies *if not*.
εῃμον εψχε α.γ.ο.π.ο.υ πε ζωc ζαιρετικος (ShAmél II 341:7–8). *If not, they would have been considered as heretics.*
- εψχε ν.ε.τ.μοο.υ.τ. να.τ.ω.ο.υ.ν αν ειε ῃπε-πε.χc τ.ω.ο.υ.ν** (1Cor 15:13). *If the dead will not resuscitate, then Jesus has not been resuscitated.*
- ε.νε.μ.ν-βαρβαρος ψοοπ ο.υ πε π.ταειο ῃ-π.μα.τοι α.γ.ω πε.φ.ψ.ο.γ.ψ.ο.υ** (ShChass 70:20–24). *If there would be no barbarians, what would the honour and the pride of the soldier be?*

D. The causal clause

443. The causal clause can be introduced by the Coptic conjunctions **χε, εβολ χε, ετβε χε**, or by the Greek conjunctions **επει, επει.δ.η**.
444. A circumstantial conversion without conjunction can also have a causal meaning.
α.μ.η.τ.ν χε α.ῃ.κα nim covte (Luke 14:17). *Come (pl.), for everything has been prepared.*
- α.ῃ.c.δ.η.ρ ε-το.υ.ν-κ.υ.π.ρ.ο.ς ετβε χε νερε-ῃ.τ.η.υ †-ο.υ.β.η.ν** (Acts 27:4). *We sailed to Cyprus, because the winds were against us.*
- επει ῃ.τ.αι αν τε τε.φ.π.ι.σ.τι.ς** (TT 110a:6). *Because this is not his faith.*

E. Final and consecutive clauses

445. Final and consecutive clauses might be expressed by the use of the conjunctive (cf. 371) or the future conjunctive (cf. 387) without conjunction.
446. The conjunction **χε** with the present (without conversion) can express consequence (especially in questions, TILL 360).
447. The final or consecutive clause can consist of the conjunction **χε/χεκα(α)c** (*in order that, so... that*) with the focalising conversion of the future (cf. 266) or with the optative (cf. 337).
448. In a final or consecutive clause the Greek conjunctions **ζωcτε, μηπως, and μηποτε** mostly occur with the conjunctive (cf. 129, 392).
449. The preposition **ε-** with the infinitive or causative infinitive can express a goal. This is also the case with **ζωcτε ε-** followed by the causative infinitive (cf. 392–393).

450. The limitative **ψαντε** can be used with the meaning *in order that, so that* (cf. 364).
451. The circumstantial conversion without conjunction can have final or consecutive meaning.
- α.φ.† να.ῃ ῃ-ο.υ.μ.ν.τ-ῃ.μ.ν-ζ.η.τ χε ε.νε.ε.ο.υ.ν-π.με** (1John 5:20). *He gave us understanding, so that we may know the truth.*
- α.γ.ω π.δ.ια.β.ο.λ.ο.ς μεν νε.ψ.α.φ.χ.ι μ-π.ζ.ῃ.β. n-τε.σ.ζ.ι.με n-τε.γ.ω.η...**
χε.κα.ς ε.φ.να.ῃ-ζ.α.λ nn-αν.το.ν.ι.ο.ς (V.A. 8:17–20). *And the devil usually took the appearance of a woman during the night... in order to deceive Antony.*
- α.γ.με.ζ-π.χ.ο.ε.ι c.να.γ ζωcτε ε-τρε.γ.ω.μ.ε** (Luke 5:7). *They filled two ships (so much) that they sank.*
- α.ῃ.ε.ι ε-ο.γ.ω.ψ.τ να.φ** (Matt 2:2). *We have come to worship him.*

See exercise 10

Relative clauses

A. The 'real' relative

452. The relative clause is always introduced by the converters **ΕΤ**, **ΕΤΕ**, **(Ε)ΝΤΑ**.
If the relative clause has the aorist or a preterit conversion, it can alternatively have the relative converter **Ε** or **ΕΤΕ**.
453. The antecedent of the relative clause is always definite. It can function as the subject or the relative clause or in any other grammatical function.
445. The relative converter is normally the first element of the relative clause. In some rare cases however, it can be preceded by another element in extraposition.
Π.ΜΑ ΑΝΟΚ Ε.†.ΝΑ.ΒΩΚ ΕΡΟΨ (John 8:21). *The place I will go to.*

The antecedent is the subject of the relative clause

455. The converter **ΕΤ** is normally used when the antecedent is the subject of the relative clause.
ΩΗΡΕ ΩΗΜ ΝΙΜ ΕΤ.ΖΝ-ΒΗΘΛΕΕΜ (Matt 2:16). *All the little children, which are in Bethlehem.*
456. The converter **ΕΤΕ** occurs with negative clauses, with **ΜΠΑΤΕ** and **ΟΥΝ(ΤΕ)** and with nominal sentences. **ΕΤΕ** can also be used with the preterit conversion of the present or with the aorist.
457. The expression **ΕΤΕ ΠΑΙ ΠΕ** means *that is*.
Π.ΧΑΙΒΕΚΕ ΕΤΕ Ν.ΟΥ.ΩΩC ΑΝ ΠΕ (John 10:12). *The mercenary who is not a shepherd.*
ΖΑΡΕΖ ΕΡΩΤΝ Ε.ΠΕ.ΘΑΒ ΕΤΕ ΤΑΙ ΤΕ ΘΥΠΟΚΡΙCΙC (Luke 12:1). *Refrain (pl.) from the leaven, that is, the hypocrisy.*
458. The converter **(Ε)ΝΤΑ** is used as conjugation base for the relative past.
ΠΑ.ΕCΟΟΥ ΕΝΤΑΨ.CΩΡΜ (Luke 15:6). *My sheep that was lost.*
459. The antecedent can occur as the subject of the relative clause. This is always the case if the relative clause has a suffixally conjugated verboid or if it is a negative durative clause. Non-durative sentences always have the subject expressed.
460. The subject does not occur in relative clauses containing a durative sentence introduced by **ΕΤ**.
ΠΑ.ΕCΟΟΥ ΕΝΤΑΨ.CΩΡΜ (Luke 15:6) *My sheep that was lost.*

Ἰ.ΖΕΘΝΟC ΕΤΕ Ἰ.CΕ.CΟΟΥΝ Ἰ.Ν Ἰ.Π.ΝΟΥΤΕ (K 9777 r^o a 1). *The nations which do not know God.*

Π.ΨΩC ΕΤ.ΝΑΝΟΥ^q (John 10:11). *The good shepherd (the shepherd who is good).*

The antecedent is not the subject of the relative clause

461. When the antecedent is not the subject of the relative clause, the latter must contain a pronoun that refers to the antecedent. This anaphoric pronoun can only be omitted when the function of the antecedent in the relative clause is obvious.

462. The relative converters for this kind of clauses are the same as when the antecedent functions as the subject of the relative clause. The suffixally conjugated verboids expressing qualities (cf. 150) however are introduced by the converter ΕΤΕ.

Τ.ΜΑΔΥ ΕΤΕ ΝΑΨΕ-ΠΕ.C.ΝΑ (BG 71:6). *The mother whose mercy is great.*

Π.ΜΑ ΕΤΕ ΜΝ-ΖΟΤΕ Ἰ.ΖΗΤ^q (Ps 13:5). *The place where there is no fear.*

463. If the relative clause is a durative sentence, the pronominal subject is immediately attached to the relative converter (ΕΤ, ΕΤ^κ, etc.).

464. The converter with a nominal subject has the form ΕΤΕΡΕ-.

ΠΑΙ ΕΤ.CΩΤΜ Ε-ΝΑΙ ΕΤΒΗΗΤ^q (Luke 9:9). *This one, about whom I hear these things.*

Π.ΜΑ ΕΤ.ΟΥ.Ἰ.ΖΗΤ^q (ShIII, 151). *The place where they are.*

Π.ΜΑ ΕΤΕΡΕ-Π.CΩΜΑ ΝΑ.ΨΩΠΕ ΜΜΟ^q (Matt 24:28). *The place where the body will go.*

Some remarks

465. The grammatical antecedent of a relative clause might be a demonstrative pronoun that refers to the real antecedent, which precedes. In this construction the real antecedent might be indefinite.

ΜΑΡΙΑ ΤΑΙ ΕΝΤΑΥ.ΧΠΕ-ΙC ΕΒΟΛ Ἰ.ΖΗΤ^q ΠΑΙ Ε.ΨΑΥ.ΜΟΥΤΕ ΕΡΟ^q ΧΕ ΠΕ.ΧC (Matt 1:16). *Mary, the one from whom Jesus was born, the one who is called the Christ.*

ΟΥ.ΝΟΒ Ἰ.ΡΑΨΕ ΠΑΙ ΕΤ.ΝΑ.ΨΩΠΕ Ἰ.Π.ΛΑΟC ΤΗΡ^q (Luke 2:10). *A great joy, the one that will come to be for the entire people.*

466. A relative clause can function as a noun if it is preceded by a determining pronoun (POLOTSKY, *Gl*, 8f.), which expresses its grammatical antecedent.

The substantivated relative clause might itself in its totality (with the determining pronoun) be considered as a noun. In that case it can have an article itself.

Π.ΕΤ.ΨΩΠΕ *the sick one*

Π.ΕΤ.ΝΑΝΟΥ^q *the good*

ΖΕΝ.Π.ΕΤ.ΝΑΝΟΥ^q *good deeds*

Π.Π.ΕΤ.ΟΥ.ΛΑΒ *the saint*

467. Nouns derived from a relative clause often have a general meaning.

Π.ΕΤ.CΟΟΥΝ, *(every one) who knows*

ΜΝ Π.ΕΤ.ΖΟΒC (Mark 4:22). *There is nothing hidden*

468. Several relative clauses can be connected with one another with conjunctions or in an asyndetic way. When more than one relative sentence modify the same antecedent it is not necessary to repeat the converter.

469. The definite article does not have to be repeated when more than one substantivated relative clauses define the same element.

Π.ΕΤ.ΡΑΨΕ ΝΜΜΑΥ Η ΕΤ.CΜΟΥ ΕΡΟΟΥ (ShAmél I 8:4). *The one who rejoices with them and blesses them.*

470. A relative clause can be extended by an independent clause or by a conjunctive (cf. 373) or a circumstantial conversion.

Ν.ΕΝΤΑ.Ν.ΝΑΥ ΕΡΟΟΥ ΑΥΩ Α.Ν.CΟΤΜΟΥ (Acts 4:20). *What we have seen and heard.*

Ν.ΕΤ.CΟΟΥΝ Ε-ΝΕΥ.ΖΒΗΥΕ Ἰ.CΕ.ΖΩΠ Ε.ΧΩΟΥ (ShAmél I 8:5s.). *Those who know their works and hide them.*

B. The circumstantial conversion

471. If the antecedent of a relative clause is indefinite, the circumstantial conversion introduced by Ε- is used instead of the relative conversion.

ΟΥ.ΡΩΜΕ Ε.Α.q.ΧΟ Ἰ.ΟΥ.ΒΡΟΒ (Matt 13:24). *A man who has sown a seed.*

472. If the antecedent is a demonstrative noun, one might find a circumstantial conversion, although the relative conversion is more frequent (cf. 453).

ΠΑΙ Ε.Α-ΔΑΥΕΙΑ ΑΑ^q (Luke 6:3). *That what David did.*

473. The circumstantial conversion can be used instead of the relative if the converted sentence has the aorist or a preterit conversion, even if the antecedent is definite.

CΕ.ΝΑ.ΒΙΝΕ Ἰ.Π.ΨΗΝ ΕΤ.Ἰ.Μ-ΜΑΥ Ε.ΑΥΠΟΡΚ^q (ShIII 141). *They will find that tree that they have plucked.*

ΠΑΙ Ε.ΨΑΥ.ΜΟΥΤΕ ΕΡΟ^q ΧΕ.ΠΕ.ΧC (Matt 1:16). *The one who is called the Christ.*

474. In this case we alternatively find the relative converter ΕΤΕ.

ΖΕΘΝΟC ΝΙΜ Ἰ.ΡΩΜΕ ΕΤΕ.ΜΠΟΥ.CΟΥΝ-Π.ΝΟΥΤΕ (ShChas 180). *Every nation of men, who have not come to know God.*

475. When the subject of the relative clause is different from the antecedent, the circumstantial conversion is often used with nominal sentences and negative durative sentences.

Π.ΖΕΘΝΟC Ε.Π.ΧΟΕΙC ΠΕ ΠΕ.q.ΝΟΥΤΕ (Ps 42:12). *The nation of which the Lord is his God.*

476. If the defined antecedent expresses an element of time or manner the relative clause might alternatively be introduced by the relative converter or by the circumstantial converter. If the meaning is obvious, the anaphoric pronoun can be omitted.

Π.ΝΑΥ ΕΝΤΑΨ.ΜΤΟΝ ΝΖΗΤΨ (John 4:52) *The hour, in which he was relieved.*

Ν-ΝΕ.ΖΟΟΥ ΓΑΡ ΕΝ.ΖΝ-Τ.ΣΑΡΞ (Rom 7:5) *The days that we are in the flesh.*

See exercise 11

Cleft Sentences

477. A cleft sentence is a sentence with focalising meaning. It consists of a focal point, the first term or expression in the sentence, followed by a topic element, a relative or circumstantial sentence that expands the focal point.

A Basic sentence is: ΤΕΤΝ.ΝΑ.ΧΕ-ΠΑΙ (Mark 13:11). *You shall say this.*

The corresponding cleft sentence is: ΠΑΙ ΠΕΤΕΤΝΑ-ΧΟΟΨ (Mark 13:11). *It is this that you (pl.) shall say.*

478. A cleft sentence can be formed with the focal point + ΠΕ/ΤΕ/ΝΕ followed by a relative clause or by a circumstantial clause. ΠΕ/ΤΕ/ΝΕ can correspond to the focal point. In that case it is endophoric. Or it can correspond with the topic element and then introduces some new information. In that case it is presentative.

A sentence with endophoric ΝΕ is:

ΝΑΙ ΔΕ ΝΕΤ.ΖΑΤΝ-ΤΕΖΙΗ (Mark 4:15). *It is these that are along the path.*

ΝΕ.ΝΤΟΨ ΜΑΥΑΑΨ ΠΕ ΕΨ.ΑΝΑΧΩΡΕΙ ΖΜ-Π.ΜΑ ΕΤΜΜΑΥ (ApophPatr 43:21-22). *It was he alone who was living as an anchorite in that place.*

A sentence with presentative ΠΕ is:

ΟΥΡΩΜΕ Ν-ΡΜ-ΜΑΟ ΠΕ.ΝΤΑΨ-ΤΩΒΕ Ν-ΟΥΜΑ Ν-ΕΛΟΟΛΕ (Matt 21:33). *There once was a rich man who planted a vineyard.*

ΟΥΡΩΜΕ ΠΕ ΕΨ.ΚΩΤ Ν-ΟΥ.ΤΟΠΟΣ Ε-ΤΕΨ.ΧΡΙΑ (ShIII 27:9). *There once was a man who was constructing a place for his own use.*

479. The form of ΠΕ/ΤΕ/ΝΕ is usually contracted with the relative marker ΕΤ or the circumstantial marker Ε. This is called the elided form: ΠΕΤΕ, ΠΕΤΕΡΕ-, ΠΕΤΨ, ΠΕΤ-, ΠΕΨΑ- (for ΠΕ.Ε.ΨΑ) etc.

480. When the focal point of the cleft sentence is a personal independent pronoun (ΑΝΟΚ, ΝΤΟΚ, etc.), the relative topic element is connected without ΠΕ/ΤΕ/ΝΕ.

ΝΤΟΚ ΕΤ.ΧΩ ΜΜΟΨ (Matt 27:11) *It is you who say it.*

Part IV: Exercises

Exercises

The following exercises will allow you to control your understanding of the grammar and to repeat it by induction.

One should always start with the analysis of the forms in their components as it has been done in the examples in the grammatical exposition.

The last chapters have relatively few exercises. At this stage of the learning process the student should be able to read the texts in an increasing order of difficulty. The Coptic syntax can be appropriated inductively by translating the texts and referring back to the last chapter of Grammar, which does not have to be learned by heart.

All the words of the exercises are integrated in the Coptic and Greek glossaries.

Exercise 1

- | | |
|-------------------|--|
| 1. ΠCABE | 17. MMEPATE |
| 2. M̄MAETHC | 18. ΠMAIZHΔONH |
| 3. OYZHKE | 19. NEZIOME |
| 4. ΘYΠOKPICIC | 20. TPHNH |
| 5. NKOOYE THPOY | 21. NECOOY |
| 6. TEΘEWPIA | 22. ZENKATA-CAPX |
| 7. OYAPXΩN | 23. CMOY NIM APETH NIM TAEIO
NIM |
| 8. NEΓPAΦH | 24. OYCAXE NCBΩ |
| 9. NEPPWOY | 25. ΠΛOΓOC M̄ΠNOYTE |
| 10. ΠEZOOY | 26. OYTPN̄A NΩN̄Z OYNOB̄ M̄MHHCE |
| 11. TEYΩH | 27. ΩHP̄E N̄TEΠOYOEIN. ΩHP̄E
N̄TEΠKAKE. |
| 12. OYPM̄MAO | 28. NEYZBHYE THPOY N̄AIKAIIO
CYNH |
| 13. ZENZIOOYE | 29. NEYZBHYE M̄PKAKE |
| 14. OYZHT N̄OYWT | |
| 15. NEZBHYE | |
| 16. ABEL ΠAIKAIOC | |

- | | |
|--|-----------------------|
| 30. ΝΒΙΧ ΝΟΥΡΩΜΕ ΝCABE | 42. ΠΕΝCΤΑΥΡΟC |
| 31. ΨΑΧΕ ΝΙΜ ΜΝΖΩΒ ΝΙΜ
ΝΑΓΑΘΟΝ | 43. ΤΕΤΝ̄ΖΕΛΠΙC ΤΗΡC̄ |
| 32. ΟΥΖΗΓΕΜΩΝ ΝΤΕΝΖΕΘΝΟC | 44. ΤΑΜΝ̄ΤΚΟΥΙ |
| 33. ΨΕ ΝΑΙΧΜΑΛΩΤΟC | 45. ΤΩΚ |
| 34. ΟΥΨΗΡΕ ΑΥΩ ΝΨΕΕΡΕ C̄ΝΤΕ | 46. ΡΩΩ |
| 35. ΤΕΠΛΑΤΟΝΙΚΗ ΔΙΔΑCΚΑΛΙΑ | 47. ΤΑΠCΩΤΗΡ |
| 36. ΠΚΑΖ ΝΡΕϞ† ΚΑΡΠΟC | 48. ΤΟΟΤ |
| 37. †ΟΥ ΝΖΟΒΟΛΟC | 49. ΠΕϞΖΜ̄ΖΑΛ |
| 38. ΓΕΝΟC ΝΙΜ ΝΖΕΛΛΗΝ ΖΙΖΑΙΡΕ
ΤΙΚΟC | 50. ΤΑΖΕ |
| 39. CΝΑΥ CΝΑΥ | 51. ΠΑΕΙΩΤ |
| 40. ΑΝΟΝ ΝΕΙΧΡΙCΤΙΑΝΟC | 52. ΝΕΙΨΑΧΕ |
| 41. ΠΕΙΓΕΝΟC CΝΑΥ | 53. ΟΥΨΕΕΡΕ ΨΗΜ ΝΤΑϞ |
| | 54. ΟΥΤΕΙΜΙΝΕ |
| | 55. ΝΕΙΡΩΜΕ ΝΧΑΧΕ |

Exercise 2

1. ΑΝΓΟΥΠΟΝΗΡΟC ΝΡΩΜΕ (ShIII 123).
2. ΝΤΕΟΥΜΑΑΥ ΑΝ (ShIII 22).
3. ΑΝΟΚ ΖΩΩΤ (061) ΑΝΓΠΕϞΖΜ̄ΖΑΛ (ShIII 38).
4. ΝΤΟΚ ΒΕ ΝΤΚΝΙΜ (John 1:22).
5. ΠΟΥΑ ΠΟΥΑ (163) ΑΝΟΝ ΝΜΕΛΟC ΝΝΕΝΕΡΗΥ (211) (Eph 4:25).
6. ΤΕΖΡΕ ΜΠΡΩΜΕ ΠΕ ΟΥΟΕΙΚ ΜΝΟΥΜΟΟΥ ΜΝ̄ΝΚΕΤΡΟΦΗ (Rossi II 3, 90b, 6–9).
7. ΟΥΠΟΝΗΡΟΝ ΠΕ (ShChass 95).
8. ΠΕΝΑΛΟΥ ΨΗΜ ΠΕ ΝΑΤCΟΟΥΝ (P 130.1 133 329).
9. ΟΥ (023) ΤΕ ΤΕΝΖΕΛΠΙC (ShChass 82).
10. ΠΩΚ (020) ΠΕ ΠΝΟΥΒ ΠΩΚ ΠΕ ΠΖΑΤ ΤΩΚ ΤΕ ΤΟΙΚΟΥΜΕΝΗ (ShIII 117).
11. ΑΓΑΘΟΝ ΝΙΜ (024) ΝΟΥϞ ΝΕ (ShIII 72).
12. ΠΕΙΗ ΓΑΡ ΠΑΠΡΩΜΕ (019) ΑΝ ΠΕ ΑΛΛΑ ΠΑΠΝΟΥΤΕ ΠΕ (P 130,4)
13. ΟΥΡΩΜΕ ΝΟΥΩΤ ΕΤΕΠΝΟΥΤΕ ΠΕ ΟΥΜΑΑΥ ΝΟΥΩΤ ΕΤΕΘΙΛΗΜ¹ ΝΤΕΠΕ
ΤΕ (ShIV 129).
14. ΟΥΜΟΟΥ ΕΜΠΩΚ ΑΝ ΠΕ (ShOr 155).
15. ΝΕΝΑΨΒΕΕΡ ΓΑΡ ΝΕ (ShChass 108).
16. ΠΖΩΒ ΝΝΔΙΚΑΙΟC ΠΕ ΖΩΒ ΝΙΜ ΝΑΓΑΘΟΝ ΠΖΩΒ ΝΝΑCΕΒΗC ΠΕ ΖΩΒ ΝΙΜ
ΜΠΟΝΗΡΟΝ (Wess 9,177b).
17. ΝΕΠCΑΒΒΑΤΟΝ ΔΕ ΠΕ ΠΕΖΟΟΥ ΕΤ̄ΜΜΑΥ (John 5:9).
18. ΑΝΟΝ ΝΕϞΖΜ̄ΖΑΛ ΑΥΩ ΝΤΟϞ ΠΕ ΠΕΝΑΡΧΩΝ ΑΥΩ ΠΕΝ̄ΡΡΟ (ShIV 34).
19. ΟΥΠΟΛΙC ΕΠΕCΡΑΝ (021) ΠΕ ΝΑΖΑΡΕΘ (Luke 1:26).
20. ΝΑΙ ΝΕ ΤΒΩ ΝΧΟΕΙΤ C̄ΝΤΕ. (Rev 11:4).

¹ ΘΙΛΗΜ for Τ.ΖΙΕΡΟΥCΑΛΕΜ : Jerusalem (cf. glossary of *nomina sacra*).

Exercise 4

1. NACWENEKLOOLE (ShIII 31).
2. $\text{NANOYC NAN EMOY NZOYO}$ (033) EWN2 ZN2ZENOLIFIC (Wess 9, 174).
3. $\text{ZENZBHYE ENANOYOU AN}$ (P 131,7 40).
4. NΘE ETEZNHTN (ShIII 82).
5. $\text{MNTALLAY AGAPH ENAAAQ ETAEI}$ (John 15:13).
6. $\text{TEYAGAPH ETE OYNTAYC}$ (ShIV 52, 20)
7. $\text{ANON OYNTANCK MMAU ZWC EIWT}$ (Morgan 576, f. 2 v°, b :13–15).
8. $\text{ZENWAGTE THPOY PEAY NE}$ (ShIII 118).

Exercise 5

1. MMN ZAZ NEYGENHC (1Cor 1:26).
2. $\text{EICZHTE TNAFLOGOC NAK XE AZIKW NCWEI MPAZEI}$ (ExAn 128,35s.).
3. $\text{OYN OYA NATOAMA EBOL NZHTTHYTN}$ (1Cor 6:1).
4. $\text{EICZHTE DE EIC OYRWME EYAYMOYTE EPDF XE ZAKXAIOS}$ (Luke 19:2).
5. $\text{NEOYN OYNOB DE NOYOEIN EFKWTE EPOOY}$ (ApocPeter 82,9s.).
6. $\text{MALLAY NCWBH OYAE MN CON EPPOYA POYA WINE NCA TEQNOQPE}$ (Silv 98,3–5).
7. $\text{EIC PEXC PEZIEIB MPNOYTE}$ (John 1:36).
8. $\text{EIC PAI KH EYZE MNOYTWOYN NZAZ ZMPINH¹}$ (Luke 2:34).

¹ INH for ICPAH (cf. List of *nomina sacra*).

Exercise 6

1. $\text{AQTWOYN AQASPAZE MMOOY AQCMOY EPOOY}$ (ShIV 198).
2. $\text{APENZHT WOOYE AZHTN WOOYE ANENCAPX WOOYE MPENNOVE PW}$
 $\text{MMINE NIM MPXAXE NAAIMONION WOOYE ZPAI NZHTN}$ (ShIV 23).
3. $\text{ANAAIMONION COYNPXOEIC ZMPIYOUEIY AYPAZTOY AYOWWY[†] NAW}$
 $\text{AYAWKAK EBOL ZNOYNOB NCMH}$ (ShIII 85).
4. $\text{AKMERITN PARAPENMPWA EAK[†] MPEKMONOGENHC NCWHE ZAPON}$ (ShRE
10, 162a).
5. $\text{NTAYRWMMO EPWTN ETBENEYZBHYE EEOOY}$ (124) (ShIII 143).
6. ZWB NIM NTAGAY (119) $\text{NTAGAY THPOY ETBEPENOYXAI}$ (ShAmél II 436).
7. $\text{WAPPMOSTE GAP TOYNESOY[†]TWN}$ (ShIII 122).
8. $\text{MEYEWOMBOM EYALH NΘE NOYWHE WHM}$ (ShIV 52).
9. $\text{WAXOOC ETBEPZOQ XEWAGPZOTE ZHTQ MPWME EFKH KAZHY}$
(ShAmél I, 260).
10. $\text{PMA ETEMEPEXOOLEC OYTE ZOOLE TAKO NZHTQ}$ (ShAmél II 237 = Mt
6:20).
11. $\text{MEYOYWZ ZNHI EMPATOYKOTQ AYW MEYKAZENZNAAY NANAΓKAION}$
 NZHTQ (ShAmél II, 147).
12. $\text{SEOYWM MPATOYBWK ETEPROCFORA}$ (ShChass 50).
13. $\text{ETETNEMOOWE ZIPAZOY NNECNHY}$ (ShIV, 62).
14. $\text{AQXOPOY EBOL ENEXWA XEKAC EYEWAPE ZNOYMN[†]TWMMO}$
 MNOYMN[†]TZHKE (ShIII 99).
15. $\text{NNEKWPK NNOYX EKE[†] DE NNEKANAW MPXOEIC}$ (ShIII 66).

Exercise 7

1. αῖραϣε εματε ἡτερῖχι ἡνεσζαι ἡτεκμῆτειωτ (ShIII 13).
2. αὔχιβολ γαρ εἰωσχη¹ ζῆπῃ ἡπρῆῆκῃμε ψαντῆει εζραι εζεννοῦ ἡελιψις (ShIII 103).
3. νεφωοοπ δε ζῆπμα ετῆμαγ ψαντεζηρωαῃς μογ (Matt 2:15).
4. αντωτ ἡζητ ἡτερῆσωτῃ ενψαχε ἡτσοφια ἡπνουτε (ShIII 14).
5. ενψανεῖρε γαρ ἡτμε ανταειετμε ανσωγ ἡπβολ ενψανεῖρε δε ἡπνα ανταειε τῃῃτῃαντ ανσωγ ἡτῃῃτατῃα (ShIII 112).
6. ενψαντῆεῖμε γαρ εταγαπῃ ἡπεχ² ἡτ φναχπῃον (ShRE 10, 164).
7. ὁωωτ ἡγῃαγ ετειψυχη (ShIV 200).
8. σεῖροτε ζητῆ ἡπαγγελος χεῖνεφπατασσε ἡμοογ αγω ἡφμοογτογ (ShIV 21).
9. ψαρεῖσσοῃε εἰ ἡσεσυλα ἡμογ ἡσεφει ἡπεφρημα τηρῆ (ShIV 25).
10. σεῃῃ δε ἡβιζενζοογ ζοταν ευψανφῃ ἡπατψελεετ ἡτοοτογ (Matt 9:15).
11. μαρῆπροσεχε ενεψαχε ταρῆεῖμε επετῆψῃε ἡσωγ (ShLefort 41).
12. αμογ ετεκκλησια ταρεπῃουτε σμογ εροκ ζῆτεκμῆτρῆμαο (P 131.6 13).
13. ...ψαντεпсαtαnαc μεζειατῃ ἡμωτῇ αγω ἡῃζωμ εχωτῇ (Besa 86,14).
14. καν εἰψανμογ ἡτῃαχιτῃε αν ἡλααγ ἡπατῃῃῃαγ (ShChass 107).
15. ἡῃῃσωc δε οῃ τῃαῃαγ ερωτῇ ἡτεπετῆζητ ραψε (John 16:22).

1 εἰωσχη is a proper noun: Joseph.

2 χ̄c for χριστος : Christ (cf. glossary of *nomina sacra*).

Exercise 8

1. ακτρencoγωng (ShIII 90).
2. απειρωμε η νειρωμε ῑνωβε αγтраῑνωβε ζω¹ (ShAmél I, 79).
3. ἡνεγολιβε ἡρωμε ετῆτρεγτῆμογ (ShIV 92).
4. εἰογεωογ ἡτοοτῃῃτῇ ἡсατρετῇτῃῃ ἡμωτῇ (ShAmél I, 267).
5. αναγ χεζῆ ζαζ ἡμα ζῆνεγραφῃ αγζωῃ ετοοτῇ ετῆτρενωрк ἡλααγ ἡанаγ (ShIII 182).
6. αγω ἡεε ετετῆογεωτρεῑρωμε αас ἡῃτῇ αῑс ζωτῃῃτῇ ἡαγ (Luke 6:31).
7. ἡεε ἡογοεῖγ nim φῃααῃαῃ οῃ τεῃογ ἡῃπεχс ζῆπασωма εἰτε ζῆπтраωῃεῃ εἰτε ζῆπтрамоγ (Phil 1:20).
8. αqκτο ἡτεqορη επαζογ ετῆτρεqκοлаze ἡμον ζῆζенноῦ ἡπῑрасмоc (ShIV 206).

1 ζω is a variant form of ζωωτ (cf. W.E. CRUM, *Coptic Dictionary* 651b, s.v. ζωω).

Exercise 9

1. ραζ γαρ ἡσση παρηβερηδ ωρβ̄ εζοϋν ἡνερῳμεεϋε εροοϋ εδοποϋ
αϋω ηῳπωτ εζραι εχωοϋ ρῡτερδωμ ηῳταζοοϋ (ShIII 78).
2. οϋ πε πνωε η αϋ πε πχινδον̄ ενταχιτηϋτῡ ἡδον̄ ἡζητῳ
ἡτωτῡ ἡρεκρηρῡ ἡρεδῡαριε (ShIII 144).

Exercise 10

1. αϋσοϋωνῳ χερχοειςπε (ShChass 69).
2. ἡἡαγαπη ἡζητοϋ εζοϋν εοϋα ἡοϋωτ ἡνερῡσβω ηαϋ (Wess 9, 162).
3. ωωπε ἡτοκ ἡπιστοσ εκοϋααβ¹ αϋω εκωανβωκ ραζηηϋ κηαηαϋ
επεοοϋ ἡπποϋτε (ShIV 189).

Exercise 11

4. ηετο ἡωορη ἡρῡαε ετβετῡἡτατσωτῡ ηετο ἡαε ἡρῡορη
ετβετῡἡτςῡἡητ (P 130.2).
5. πετἡααρεζ εζενκοϋι ηῳωωπε ερεηζοτ εροοϋ ωαϋῡεηηοδ
ετοοτῳ ἡσεταηζοϋτϋ εροοϋ (ShIV 113).
6. ενεηαειρε γαρ ἡοϋχι ἡδον̄ η οϋζωβ εῳἡπωα ἡπποϋ
ηειηαπαραιτι αν ἡπποϋ (Acts 25:11).
7. ἡἡωμε εοϋἡτ̄σ ηεσζιοοϋε ἡβωκ εζοϋν ωαροοϋ χεσεσβτε ηασ
ἡεηηα ἡωωπε ρῡπεϋηει ηαρηωζ (Sh IV 17).
8. αϋειμε γαρ χεἡταχετεπαβολη ετβηητοϋ (Mark 12:12).

Part V: Selection of texts

¹ κοϋααβ.

Selection of texts

The following texts belong to different domains of Coptic literature. Some texts are translated from a Greek original, others have been originally written in Coptic. This selection embraces biblical texts, monastic literature, homiletic and polemic texts and Gnostic writings.

Some grammatical elements are marked by references to the paragraphs of the grammar. Other particularities of the texts are treated in the footnotes.

Luke 15:11–32: the prodigal son

We reproduce the text from the edition of G. Horner, *The Coptic Version of the New Testament in the Southern Dialect otherwise called Sahidic and Thebaic*; vol. II, Osnabrück, 1969 (reprint of 1911–1924). In this edition you will also find an English translation of the Coptic text.

¹¹πεχαϥ χε ουρωμε πετευνταϥ (299) ἡμαυ (155) ἡψηρε σναυ. ¹²πεχε
πκοϥ ἡζητοϥ ἡπεφειωτ. χε παειωτ μα (136) ναι ἡπαμερος ετταϥο
ἡμοι ρῆ τοϥσια. αϥπωϥ δε εχωϥ ἡνεϥῆκα. ¹³ἡπατε (322) ραϥ δε
ἡϥοϥ ουεινε. α πκοϥ ἡψηρε σεϥῆ ἡκα nim ετῆταϥ. αϥαπολημει
εϥχωρα εϥοϥη¹. αϥχωρε εβολ ἡμαυ ἡτεϥοϥσια. εϥμοϥε ρῆ
οϥἡτῶῆα (108). ¹⁴ἡτερεϥχε ἡκα nim εβολ αϥνοῖ ἡζεβων ϥωπε ρῆ
τεχωρα ετῆμαυ. ἡτοϥ δε αϥαρχει ἡϥωωτ. ¹⁵αϥβωκ αϥτοῖϥ εοϥα
ἡῆρῆμε (049) ἡτεχωρα ετῆμαυ. αϥχοϥϥ ετεϥϥωε εμοϥε (449)
ἡζεῆρῆ. ¹⁶αϥω νεϥεπιϥμει (238) ἡσι εβολ ρῆ ἡῖατε ετερε ἡρῆ
οϥωῡ ἡμοϥ. αϥω νεῡῡ ααϥ † ναϥ. ¹⁷αϥμεκμοϥκϥ δε πεχαϥ χε
οϥῆ οϥηρ ἡχαβεκε ἡτε παειωτ χῡ ἡποεικ (464). ανοκ δε εῖναμοϥ
ἡπειμα ρα πεϥκο. ¹⁸†νατωϥν ταβωκ (382) ϥα παειωτ ταχοϥ ναϥ.
χε παειωτ αῖρνοβε ετπε αϥω ἡπεκῆτο εβολ. ¹⁹†ἡπῶα αν χῖν
τενοϥ εμοϥτε εροι χε πεκῶηρε. αατ (119)² ἡε ἡοϥα ἡνεκχαβεκε.

¹ Stative of οϥε.

² The prenominal form of the infinitive is used here instead of the imperative αῖ.

ψΑΝΤΟΥΠΩΖ ΕΖΡΑΙ ΕΠΕΚ[ΜΟΤΕ] ΝΕΚΝΑΒΩ ΕΖΡΑΙ [ΝΖΗ]ΤΟΥ ΠΕ (253) ΝΓϞΙ
(371) ΖΑΡ[ΟΟΥ] ΝΓΤΜΖΛΟΠΑ[Π].

34. ΟΥΣΟΝ ΕΦΖΜΟΟΣ ΖΝ ΝΡΙ ΜΑΥΑΑϞ ΑϞΨΤΟΡΤΡ̄ ΑϞΒΩΚ ΔΕ ΨΑ ΑΠΑ
ΘΕΩΔΟΡΟΣ ΝΤΕ ΠΖΕΡΜΗΣ⁷ ΑϞΧΟΟΣ ΝΑϞ ΠΕΧΕ ΠΖΛΛΟ ΔΕ ΝΑϞ ΧΕ ΒΩΚ
ΝΓΕΒΒΙΕ (371) ΠΕΚΖΗΤ ΝΓΒΩ ΜΝ ΖΝΚΟΟΥΕ ΕΚΖΥΠΟΤΑΣΣΕ ΝΑΥ ΑϞΒΩΚ ΔΕ
ΑϞΒΩ ΜΝ ΖΟΙΝΕ ΖΜ ΠΤΟΟΥ ΑϞΚΟΤϞ ΟΝ ΑϞΕΙ ΨΑ ΠΖΛΛΟ ΠΕΧΑϞ ΧΕ
ΜΠΙΜ̄ΤΟΝ ΕΙΟΥΗΖ ΜΝ ΝΡΩΜΕ ΠΕΧΕ ΠΖΛΛΟ ΧΕ ΝΑϞ ΧΕ ΕΨΩΠΕ
ΜΠΕΚΜ̄ΤΟΝ (432) ΜΑΥΑΑΚ ΟΥΔΕ ΟΝ ΕΚΨΟΟΠ ΜΝ ΝΚΟΟΥΕ ΝΓΝΑΜ̄ΤΟΝ ΑΝ
ΕΤΒΕ ΟΥ ΑΚΕΙ ΕΒΟΛ ΕΡΜΟΝΑΧΟΣ (449) ΧΕΚΑΣ ΑΝ ΕΚΝΑΤΩΟΥΝ ΖΑ ΝΘΛΙΨΙΣ
ΑΧΙΣ (136) ΕΡΟΙ ΧΕ ΕΙΣ ΟΥΗΡ ΝΡΟΜΠΕ ΝΧΙ⁸ ΝΤΑΚ† ΜΠΕΙΣΧΥΜΑ⁹ ΖΙΩΚ·
ΠΕΧΑϞ ΧΕ ΕΙΣ ΨΜΟΥΝ ΝΡΟΜΠΕ ΠΕΧΕ ΠΖΛΛΟ ΝΑϞ ΧΕ ΝΑΜΕ ΕΙΣ ΨϞΕ
ΝΡΟΜΠΕ ΧΙΝΤΑΙΡΜΟΝΑΧΟΣ ΜΠΙΒ̄Ν ΟΥΜ̄ΤΟΝ ΝΟΥΖΟΟΥ ΝΟΥΩΤ ΑΥΩ ΝΤΟΚ
ΚΟΥΩΨ ΕΕΜΤΟΝ¹⁰ ΖΝ ΤΕΨΜΟΥΝΕ ΝΡΟΜΠΕ·

37. ΑϞΧΟΟΣ ΝΒΙ ΑΠΑ ΠΟΙΜΗΝ ΕΤΒΕ ΑΠΑ ΙΩΖΑΝΝΗΣ ΠΚΟΛΟΒΟΣ ΧΕ ΑϞΤΩΒΖ
ΜΠΝΟΥΤΕ ΑϞϞΙ ΜΠΟΛΥΜΟΣ ΕΒΟΛ ΜΜΟϞ ΑΥΩ ΑϞΨΩΠΕ ΝΑΜΕΡΙΜΝΟΣ·
ΑϞΒΩΚ ΔΕ ΑϞΧΟΟΣ ΝΟΥΑ ΝΖΛΛΟ ΧΕ †ΝΑΥ ΕΡΟΙ ΜΑΥΑΑΤ ΧΕ †ΜΟΤΝΕ¹¹
ΜΝ ΠΟΛΥΜΟΣ ΖΙΧΩ· ΠΕΧΕ ΠΖΛΛΟ ΝΑϞ ΧΕ ΒΩΚ ΠΑΡΑΚΑΛΕΙ ΜΠΝΟΥΤΕ
ΧΕΚΑΣ ΕΡΕ ΜΠΟΛΥΜΟΣ ΕΙ ΝΑΚ ΖΙΤ̄Ν ΜΠΟΛΥΜΟΣ ΓΑΡ ΕΨΑΡΕ ΤΕΨΥΧΗ
ΠΡΟΚΟΠΤΕΙ (330)· ΑΥΩ ΝΤΕΡΕ ΠΠΟΛΥΜΟΣ ΤΩΟΥΝ ΕΧΩϞ ΜΠΕϞΚΟΤϞ
ΕΨΛΗΛ ΕϞΙΤϞ ΜΜΑΥ ΑΛΛΑ ΝΕϞΧΩ ΜΜΟΣ ΧΕ ΠΧΟΕΙΣ ΕΚΕΤΑΑΣ (337) ΝΑΙ
ΤΑΖΥΠΟΜΟΝΗ ΖΜ ΠΠΟΛΥΜΟΣ·

⁷ This is a proper noun: Theodore of Phermes.

⁸ Ν-ΧΙΝΤΑ·Κ.†: this is the conjunction ΧΙΝ (*since*), followed by the focalising conversion of the past cf. 423).

⁹ ΣΥΜΑ for the Greek σϛήμα.

¹⁰ ΕΜΤΟΝ for ΜΤΟΝ.

¹¹ ΜΟΤΝΕ for ΜΟΤΝ, the stative of ΜΤΟΝ.

102. ΕΡΕ ΑΠΑ ΜΑΚΑΡΙΟΣ ΜΟΟΥΕ ΝΟΥΟΕΙΨ ΜΠΚΩΤΕ ΜΠΖΕΛΟΣ ΕϞΤΩΟΥΝ
ΝΖΝΒΗΤ ΑΥΩ ΕΙΣ ΠΑΙΑΒΟΛΟΣ ΑϞΤΩΜ̄ΝΤ ΕΡΟϞ ΖΝ ΤΕϞΖΙΗ ΕΡΕ ΟΥΟΖ̄
ΝΤΟΟΤϞ (100) ΑΥΩ ΕΝΕϞΟΥΨΩ (241) ΠΕ ΕΡΑΖΤϞ ΜΠΕϞΨΒ̄ΜΒΟΜ¹² ΑΥΩ
ΠΕΧΑϞ ΝΑϞ ΧΕ ΟΥΝΟΒ ΠΕ ΠΑΧΙΝΒΟΝΣ ΕΒΟΛ ΜΜΟΚ ΧΕ ΜΝΒΟΜ ΜΜΟΙ ΕΡΟΚ·
ΕΙΣ ΖΗΗΤΕ ΓΑΡ ΖΩΒ ΝΙΜ ΕΤΕΚΕΙΡΕ (463) ΜΜΟΟΥ †ΕΙΡΕ ΜΜΟΟΥ ΖΩ¹³ ΝΤΟΚ
ΨΑΚΝΗΣΤΕΥΕ ΝΖΝΖΟΟΥ ΑΝΟΚ ΔΕ ΜΕΙΟΥΩΜ ΕΠΤΗΡϞ ΨΑΚ̄ ΟΥΨΗ ΝΡΟΕΙΣ
ΝΖΝΣΟΠ ΑΝΟΚ ΔΕ ΜΕΙΝΚΟΤΚ ΕΝΕΖ ΟΥΖΩΒ ΝΟΥΩΤ ΠΕΤΕΚΧΡΑΕΙΤ¹⁴ ΕΡΟΙ
ΝΖΗΤϞ ΠΕΧΕ ΑΠΑ ΜΑΚΑΡΙΟΣ ΧΕ ΟΥ ΠΕ ΝΤΟϞ ΔΕ ΠΕΧΑϞ ΧΕ ΠΕΚΕΒΒΙΟ
ΠΕ ΑΝΟΚ ΔΕ ΜΕΙΒ̄ΜΒΟΜ ΕΘΒΒΙΟΙ ΕΝΕΖ ΕΤΒΕ ΠΑΙ ΜΠΙΒ̄ΜΒΟΜ ΕΡΟΚ·

126. ΟΥΖΛΛΟ ΔΕ ΝΑΝΑΧΩΡΙΤΗΣ ΕϞΣΟΡ̄Μ ΖΝ ΤΕΡΗΜΟΣ ΑΥΩ ΠΕΧΑϞ ΖΡΑΙ
ΝΖΗΤϞ ΧΕ ΑΙΚΑΤΟΡΘΟΥ ΝΤΑΡΕΤΗ ΑΥΩ ΑϞΨΛΗΛ ΕΠΝΟΥΤΕ ΕϞΧΩ ΜΜΟΣ
ΧΕ ΟΥΠΕ†ΨΑΑΤ ΜΜΟϞ¹⁵ ΤΑΑΑϞ ΑϞΟΥΨΩ ΔΕ ΝΒΙ ΠΝΟΥΤΕ ΕΘΒΒΙΕ
ΠΕϞΜΕΕΥΕ ΠΕΧΑϞ ΝΑϞ ΧΕ ΒΩΚ ΨΑ ΜΕΨΕΝΙΜ¹⁶ ΝΑΡΧΙΜΑΔΡΙΤΗΣ ΑΥΩ
ΠΕΤΕϞΝΑΧΟΟϞ¹⁷ ΝΑΚ ΑΡΙϞ Α ΠΝΟΥΤΕ ΔΕ ΒΩΛΠ̄ ΕΒΟΛ ΜΠΙΑΡΧΙΜΑΔΡΙΤΗΣ
ΕϞΧΩ ΜΜΟΣ ΧΕ ΕΙΣ ΜΕΨΕΝΙΜ ΝΑΝΑΧΩΡΙΤΗΣ ΝΗΥ ΨΑΡΟΚ †
ΟΥΦΡΑΓΕΛΛΙΟΝ ΝΑϞ ΝΓΤΡΕϞΜΟΟΝΕ (372, 133) ΝΝΡΙΡ· ΑϞΕΙ ΔΕ ΝΒΙ ΠΖΛΛΟ
ΑϞΚΩΛΖ ΕΠΡΟ ΑΥΩ ΑϞΒΩΚ ΕΖΟΥΝ ΨΑ ΠΑΠΕ ΝΤΣΟΟΥΖ̄ ΑΥΑΣΠΑΖΕ
ΝΝΕΥΕΡΗΥ (292) ΑΥΖΜΟΟΣ ΑΥΩ ΠΕΧΑϞ ΝΒΙ ΠΑΝΑΧΩΡΙΤΗΣ ΧΕ ΟΥ
ΠΕ†ΝΑΑΑϞ ΧΕ ΕΙΕΟΥΧΑΙ ΠΕΧΑϞ ΝΑϞ ΝΒΙ ΠΑΡΧΙΜΑΔΡΙΤΗΣ ΧΕ
ΠΕ†ΝΑΧΟΟϞ ΝΑΚ ΚΝΑΑΑϞ ΝΤΟϞ ΔΕ ΠΕΧΑϞ ΧΕ ΣΕ ΠΕΧΑϞ ΝΑϞ ΧΕ ϞΕΙ
ΝΤΕΙΜΑΣΤΙΝΓΧ ΝΓΜΟΟΝΕ ΝΝΡΙΡ· ΝΕΤΣΟΟΥΝ ΔΕ ΜΜΟϞ ΑΥΝΑΥ ΕΡΟϞ ΕϞΜΟΟΝΕ
ΝΝΡΙΡ ΝΕΥΧΩ ΜΜΟΣ ΧΕ ΑΝΑΥ ΕΠΕΙΝΟΒ ΝΑΝΑΧΩΡΙΤΗΣ ΕΑΠΕϞΖΗΤ ΠΩΨ̄
ΑΥΩ ΟΥΝ ΟΥΔΑΙΜΩΝ ΖΙΩΩϞ ΕϞΜΟΟΝΕ ΝΕΝΡΙΡ¹⁸· ΑϞΝΑΥ ΔΕ ΝΒΙ ΠΝΟΥΤΕ

¹² ΜΠ·Ϟ·Ψ·Β̄ΜΒΟΜ.

¹³ This is a variant of ΖΩΩ†Τ (cf. 162).

¹⁴ ΧΡΑΕΙΤ is the stative of ΧΡΟ.

¹⁵ ΟΥ ΠΕΤ·ΨΑΑΤ ΜΜΟϞ (interrogative nominal sentence).

¹⁶ ΜΕΨΕ (to ignore, cf. 157) + ΝΙΜ (who): I don't know whom.

¹⁷ ΠΕΤ(Ε)Ϟ·ΝΑ·ΧΟΟ·Ϟ.

¹⁸ Ν-Ν·ΡΙΡ.

επεφῶββιο· δε αq2γπομινε (443) ἡτειζε επнобнеб̄ ἡенρωμε¹⁹ αqχοογq
ON επεφμα·

145. αγχοос εтβε ογα ἡἡ2ἄλο· δε αq2μοос 2ἡ τεφpi εqαγωνize
αqнаγ εἡἄαимων 2ἡ ογων2 εβολ αqкомωογ· παιαβολос δε αqнаγ
εροq μαγααq· δε αqбωтπ̄ 2ηтq̄ ἡπ2ἄλο· αγω αqει αqоγωνα2²⁰· наq
εβολ εqχω ἡμοос· δε анок пе πεχс· ἡтереqнаγ· δε εροq ἡбi π2ἄλο
αq2ωχπ̄ ἡнеqβαλ· πεχαq· наq ἡбi παιαβολос· δε εтβεоγ αq2ωχπ̄
ἡнеqβαλ анок пеπ еχс· πεχαq· δε ἡбi π2ἄλο· δε анок ἡтoγωγ аn
енаγ επεχс ἡпеима· αqсωтἡ· δε енаи ἡбi παιαβολос [αqἡpατογων]2
εβολ·]

208. α 2енмонахос ει εβολ2ἡ· неγpi αγсωογ2· еγма ἡоγωт αγω αγkim
επωα· δε εтβε таскнсис ἡἡ тἡἡтρεqωἡψеноγте²¹· αγω· δε ωγ·
εpанаq²² ἡπпоγте· наи· δε еγωα· δε ἡ2ηтоγ αγоγωνα2· εβολ ἡбi
αγγελос· снаγ ἡна2рен 2оине· неἡ2ἄλο²³· етἡ2ηтоγ· еоγἡ 2ἡεπωmic²⁴
ἡтоотоγ· еγтeооγ ἡпога· ποга· етωα· δε εтβε тἡἡтppo ἡπпоγте
αγω αγκαρωογ· ἡбi неἡтаγнаγ· επ2орома· ἡπεqрасте· αγсωογ2· епма
εтἡмаγ· αγkim еγωα· δε εтβε ога ἡнеснἡγ· еаqернобе²⁵· αγω
αγκαταααи ἡмоq αqоγων2· δε εβολ ἡἡ2ἄλο· ἡωорπ̄ ἡбi оγpиp· еqме2
ἡстbωων· еqо· ἡакаθартон· тἡpq̄· неἡтаγнаγ· δε επбωлπ̄· εβολ
ἡтероγeиме· επнобе· етωооп· αγχω· енеснἡγ· ἡπεооγ· пе· εβολ2ἡ
ἡαγγελос· ἡἡ· пеине· ἡπpиp·

19 ἡ-нρωме.

20 ογωνα2 (εβολ) is the equivalent of ογων2 (εβολ).

21 тἡἡт-реq-ωμψе-ноγте (cf. 049, 051).

22 p-анаq.

23 2оине ἡ-ἡ2ἄло.

24 2ен.επωmic.

25 е.αqἡ-нобе.

240. α· απα· саpαπiων· наγ· еγποpн· πεχαq· δε· тἡἡγ· ωаро· ἡπнаγ·
ἡроγ2е· сbтωте (007)· εβολ· αγω· ἡтереqει· нас· е2оγн· πεχαq· нас· δε·
бω· ерои· ἡоγкоγi· δε· оγἡται· оγномос· ἡмаγ· ωант·χοкq̄· εβολ· ἡтос·
де· πεχас· δε· καλωс· παеiωт· ἡтоq· де· аqарχει· ἡψαλλеи· χиn· πωорπ̄·
ἡψαлмос· ωантеqχωк· εβολ· ἡπψетаioγ· ἡψαлмос· αγω· ката· соп²⁶
ἡκαρωq· εβολ· ωаqειpe· ἡωомἡт²⁷· ἡкἡχпат· ἡтос· 2ωωс· асбω· есωлнἡ·
2ипа2оγ· ἡмоq²⁸· 2ἡ· оγ2оте· ἡἡ· оγстωт· аqмоγн· де· εβολ· еqωлнἡ·
2арос· таpесоγχαι· (387)· αγω· α· πпоγте· сωтἡ· ероq· тес2ime· де·
аспа2тс̄· 2аратоγ· ἡнеqоγерhte· есpime· есχω· ἡмоос· δε· аri· тагаπн·
παеiωт· пма· етексооγн· δε· тἡнаоγχαι· ἡ2ηтq̄· χит²⁹· емаγ· ἡта· πпоγте·
гар· тἡἡооγк· (316)· ωарои· епαι· αγω· аqχитс̄· еγ2еneεте· ἡпарθeнос·
πεχαq· де· ἡтмааγ· ἡеeneεте· δε· χи· ἡтеicωne· αγω· ἡпpтале· (142)
на2ἡ· еχωс· н· ентолн· аλλα· ἡеε· етесоγαγс̄· маpесаас· (349)· каас· 2ἡ·
пxоeic· αγω· ἡἡἡса· 2ἡкоγi· ἡ2ооγ· πεχас· δε· анок· оγреqἡpнобе·
еioγωγ· еоγωм· ἡоγсоп· ἡмἡне· ἡἡἡса· кеоγоеiγ· он· πεχас· δε·
еioγωγ· еоγωм· ἡоγсоп· ката· саbбатон· ἡἡἡсωс· он· πεχас· δε· епiдн·
аiр· 2а2· ἡнобе· опт³⁰· е2оγн· еγpi· αγω· петἡнаоγомq̄· тааq· наи· 2ἡ·
оγωоγωт· ἡἡ· па2ωb· ἡбiχ· αγω· аγeipe· 2инаи· αγω· асἡанаq· ἡπпоγте·
асенкотк̄³¹· де· 2ἡ· пма· етἡмаγ· 2ἡ· пxоeic·

26 The Greek preposition κατά has a distributive meaning here: *every time*.

27 ωмἡт-.

28 2i-па2оγ· ἡмоq: literally: *behind his buttocks*, meaning *behind him*.

29 аq.χитс̄т.

30 оптс̄т (= отпс̄т), see ωтп.

31 ас.ἡкотк̄.

A catechesis of Theodorus

The next text is taken from a catechetical fragment attributed to Theodorus, the coadjutant of Horsiesis, Pachomius' successor in Tabbenese. We reproduce the text from the edition of L. Th. Lefort, *Œuvres de S. Pachôme et de ses disciples*, Louvain 1956, 41:13–43:12. The French translation is published in a separate volume.

ΕΤΒΕΠΑΙ ΜΑΡΝΡΟΕΙC ΝΤΕΝΖΑΡΕΖ¹ ΕΠΕΧΑΡΙCΜΑ ΕΝΤΑΓΕΙ² ΕΧΩΝ
ΠΑΡΑΠΕΝΜΠΨΑ ΝΝΕΝΖΒΗΥΕ, ΝΤΕΝΖΑΡΕΖ ΕΠΝΟΜΟC, ΕΡΕΠΟΥΑ ΠΟΥΑ ΜΜΟΝ³
Ο ΝΚΩΤ ΜΠΕΦΕΡΗΥ (292) ΑΥΩ ΝΖΙΗ ΝΒΩΚ ΕΖΟΥΝ ΕΠΡΑΨΕ ΝΤΜΝΤΕΡΟ⁴
ΝΜΠΗΥΕ (043). ΜΑΡΕΝΤΠΕΝΖΗΤΒΕ⁵ ΕΜΟΟΨΕ ΖΜΠΝΟΜΟC ΤΗΡΨ ΝΤΚΟΙΝΩΝΙΑ,
ΝΤΕΝΩΨΜ ΜΠΚΩΖΤ ΜΝΤΚΑΤΑΛΑΛΙΑ ΜΝΠΕΚΡΜΡΜ ΖΝΤΒΟΜ ΜΠΕΠΝΕΥΜΑ
ΕΤΟΥΑΑΒ, ΕΤΕΤΜΕΛΕΤΗ⁶ ΝΝΨΑΧΕ ΜΠΝΟΥΤΕ ΜΠΕΖΟΟΥ ΜΝΤΕΥΨΗ, ΑΥΩ
COTE ΝΙΜ ΝΤΕΠΠΟΝΗΡΟC ΕΤΧΕΡΟ, ΝΤΕΝΒΜΒΟΜ ΖΜΠΕΘΥΡΟC ΝΤΕΠΠΙCΤΙC,
ΧΕΚΑC ΕΡΨΑΝΠΚΑΙΡΟC ΨΩΠΕ ΝΤΕΠΝΟΥΤΕ ΒΜΠΕΝΨΩΙΝΕ, ΝCΕΖΕ ΕΡΟΝ
ΕΝCΒΤΩΤ ΖΩCΤΕ ΕΤΡΕΝΧΟΟC ΧΕΑΙΕΥΦΡΑΝΕ ΜΝΝΕΝΤΑΥΧΟΟC ΝΑΙ ΧΕ
ΜΑΡΕΝΒΩΚ ΨΑΠΗ ΜΠΧΟΕΙC.
ΤΝΨΠΖΜΟΤ ΝΤΟΟΤΨ ΜΠΝΟΥΤΕ ΠΕΙΩΤ ΜΠΕΝΧΟΕΙC ΙC ΠΕΧC, ΧΕΑΦΑΑΝ
ΝΜΠΨΑ ΖΩCΤΕ ΕΤΡΕΝΡΠΩΒΨ ΜΠΕΝΖΙCΕ ΜΠΕΝΖΟΧΖΧ ΖΜΠΕCΤΝΟΥΨΕ
ΝΤΜΝΤCΜΗΤ ΜΝΤΑΧΡΟ ΝΤΠΙCΤΙC ΕΤΤΑΧΡΗΥ ΖΜΠΝΟΜΟC ΝΤΚΟΙΝΩΝΙΑ
ΕΤΟΥΑΑΒ ΑΥΩ ΜΜΕ, ΤΑΙ ΕΠΕCΑΡΧΗΓΟC (472, 475) ΜΝΝCΑΝΑΠΟCΤΟΛΟCΠΕ
ΑΠΑ ΠΑΖΩΜΟ⁷, ΠΑΙ ΕΝΤΑΝCΒΤΩΤΝ ΕΚΛΗΡΟΝΟΜΕΙ ΝΝΕΡΗΤ ΕΝΤΑΠΝΟΥΤΕ
ΕΡΗΤ ΜΜΟΟΥ ΝΑΨ, ΖΜΠΤΡΕΝΖΑΡΕΖ (134, 424) ΕΝΕΦΕΝΤΟΛΗ, ΕΝΤΒΒΗΥ ΕΒΟΛ
ΖΝΤΩΛΜ ΝΙΜ ΝΤΕΤCΑΡΧ ΜΠΕΠΝΕΥΜΑ, ΕΝΧΩΚ ΕΒΟΛ ΝΟΥΤΒΒΟ ΖΝΘΟΤΕ
ΜΠΝΟΥΤΕ, ΕΝΟ ΝΑΤΧΡΟΠ ΝΝΕΝΕΡΗΥ ΚΑΤΑ CΜΟΤ ΝΙΜ ΧΙΝΟΥΨΑΧΕ
ΨΑΟΥΖΩΒ, ΑΥΩ ΕΝΟ ΝCΤΝΟΥΨΕ ΝΝΕΤΖΙΒΟΛ ΕΤΡΕΥΝΑΥ ΕΝΕΝΖΒΗΥΕ
ΕΤΝΑΝΟΥΟΥ ΝCΕΤΕΟΟΥ ΜΠΕΝΕΙΩΤ ΕΤΖΝΜΠΗΥΕ, ΑΥΩ ΝΤΕΟΥΟΝ ΝΙΜ ΕΙΜΕ,

1 ΝΤΕΝ is an orthographic variant for ΝΤΝ.

2 ΕΝΤΑ is an orthographic variant for ΝΤΑ.

3 Ν-, ΜΜΟC can introduce a partitive genitive (cf. 178).

4 ΕΡΟ is a variant for ΡΡΟ.

5 ΜΑΡΕΝΤΠΕΝΖΗΤΒΕ.

6 Elliptic construction for ΕΤΕ (ΤΑΙ) ΤΜΕΛΕΤΗ ΤΕ (cf. 457).

7 Pachomius was the founder of the monasteries of Tabbenese and Pbow.

ΜΝΝΕΤCΩΨΨ ΝΤΕΝΑΝΑCΤΡΟΦΗ ΕΤΝΑΝΟΥC, ΧΕΕΝΟΥΗΖ ΑΝ (405)

ΝCΑΖΕΝΨΑΧΕ ΝΤΟΒΤΒ Η CΟΦΙΑ ΝΡΩΜΕ, ΑΛΛΑ ΧΕΠΧΟΕΙCΠΕ ΠΕΝΕΙΩΤ,
ΠΧΟΕΙCΠΕ ΠΕΝΑΡΧΩΝ, ΠΧΟΕΙCΠΕ ΠΕΝΡΡΟ, ΠΧΟΕΙC ΝΤΟΨ ΠΕΤΝΑΤΑΝΖΟΝ⁸,
ΑΥΩ ΕΝΤΗΤ ΝΖΗΤ ΖΜΖΟΧΖΧ ΜΠΑΙΟΚΜΟC⁹ ΕΝΧΩ ΜΜΟC ΧΕΖΝΝΑΙ ΤΗΡΟΥ
ΕΝΤΑΥΕΙ ΕΖΡΑΙ ΕΧΩΝ ΜΠΕΝΡΠΕΚΩΒΨ¹⁰, ΑΥΩ ΜΠΕΝΧΙΝΒΟΝC
ΖΝΤΕΚΔΙΑΘΗΚΗ ΟΥΔΕ ΜΠΕΠΕΝΖΗΤ CΑΖΩΨ ΕΠΑΖΟΥ¹¹, ΕΝCΟΟΥΝ
ΧΕΕΝΤΑΧΑΡΙΖΕ¹² ΝΑΝ ΕΠΙCΤΕΥΕ ΕΠΧC ΜΜΑΤΕ ΑΝ, ΑΛΛΑ ΕΨΡΖΙCΕ¹³ ΟΝ
ΕΧΩΨ, ΕΝΩΠ ΝΖΟΧΖΧ ΝΙΜ ΖΙΘΛΙΨΙC (187) ΝΙΜ ΧΕΖΕΝΛΑΑΥΝΕ ΖΙΤΜΠΕΖΜΟΤ
ΜΠΕΤΤΒΟΜ ΝΑΝ ΠΕΧC ΙC ΠΕΝΧΟΕΙC, ΕΝΜΕΕΥΕ ΕΒΟΛ ΕΝΠΕΘΟΟΥ (466)
ΜΝΝΖΙCΕ ΕΝΤΑΥΑΑΥ ΜΠΕΤΜΜΑΥ¹⁴ ΜΝΝΕΤΟΥΑΑΒ ΤΗΡΟΥ, ΝΑΙ ΕΝΤΑΥΜΟΟΨΕ
ΖΝΖΕΝΒΑΛΟΤ ΜΝΖΕΝΨΑΑΡ ΝΒΑΑΜΠΕ, ΕΥΡΒΩΖ, ΕΥΘΛΙΒΕ, ΕΥΜΟΚΖ, ΝΑΙ
ΕΤΕΜΠΚΟCΜΟC ΜΠΨΑ ΜΜΟΟΥ ΑΝ, ΑΥΩ ΝΕΥΡΑΨΕ ΕΜΑΤΕ ΕΥCΟΟΥΝ
ΧΕΕΡΕΠΕΥΟΥΧΑΙ ΖΝΟΥΟΥΟΕΙΨ ΝΘΛΙΨΙC, ΑΥΩ ΠΖΙCΕ ΜΠΕΟΥΟΕΙΨ ΤΕΝΟΥ
ΜΠΨΑ ΑΝ ΜΠΕΟΟΥ ΕΤΝΑΒΩΛΠ ΕΡΟΝ.
ΠΕΤΕΡΕΠΧΟΕΙC (464) ΓΑΡ ΜΕ ΜΜΟΨ ΨΑΨΠΑΙΔΕΥΕ ΜΜΟΨ, ΨΑΨΜΑCΤΙΓΟΥ ΔΕ
ΝΨΗΡΕ ΝΙΜ ΕΤΨΝΑΨΟΠΟΥ ΕΡΟΨ, ΑΥΩ ΧΕCΒΩ ΝΙΜ ΠΡΟCΤΕΥΝΟΥ ΜΕΝ
ΕΨΧΕΝΟΥΡΑΨΕ ΑΝ ΠΕ (432), ΑΛΛΑ ΟΥΛΥΠΗΤΕ, ΜΝΝCΩC ΨΑCΤ
ΝΟΥΚΑΡΠΟC ΝΗΡΗΝΙΚΟΝ¹⁵ ΝΔΙΚΑΙΟCΥΝΗ ΝΝΕΝΤΑΥΓΥΜΝΑΖΕ ΜΜΟΟΥ ΕΒΟΛ
ΖΙΤΟΟΤC. ΑΡΑ ΝΤΕΝCΟΟΥΝ¹⁶ ΑΝ ΝΤΓΥΜΝΑCΙΑ ΝΝΤΒΝΟΟΥΕ ΧΕΨΑΥΡΟΥ ΝΑΥ,
ΕΨΑΥΤCΑΒΟΟΥ ΝΘΕ ΕΤΕΖΝΕΠΕΥΧΟΕΙC; ΕΑΝΕΙΜΕΒΕ ΕΠCΟΟΥΝ ΕΤΟΥΟΧ¹⁷
ΝΤΕΝΕΓΡΑΦΗ ΕΤΟΥΑΑΒ ΜΝΤΒΙΝΡΖΩΒ ΝΤΑΠΝΟΥΤΕ ΠΑΙΔΕΥΕ ΝΝΕΤΟΥΑΑΒ
ΝΖΗΤC ΜΝΝΕΙΟΤΕ ΝΤΚΟΙΝΩΝΙΑ, ΜΠΡΤΡΕΝΕΓΚΑΚΕΙΒΕ, ΑΛΛΑ ΜΑΡΕΝΧΟΟC
ΤΗΡΝ ΖΜΠΕΝΖΗΤ ΝΝΑΖΡΜΠΝΟΥΤΕ ΑΥΩ ΖΝΤΕΝΤΑΠΡΟ ΧΕΟΥΜΟΝΟΝ¹⁸

8 Π.ΕΤ.ΝΑ.ΤΑΝΖΟΝ.

9 ΔΙΟΚΜΟC for the Greek διωγμός.

10 Orthographic variant for ΜΠΝΡΠΕΚΩΒΨ.

11 CΟΟΖΕ Ε-ΠΑΖΟΥ : to bow backwards (literally: to erect backwards).

12 Since the subject is not expressed, we can translate impersonally.

13 Ψ- is an auxiliary (to be able, can, cf. ΕΨ).

14 Μ-Π.ΕΤ.ΜΜΑΥ

15 ΗΡΗΝΙΚΟΝ for the Greek ειρηνικόν.

16 Read Ν.Τ.Ν.CΟΟΥΝ.

17 ΟΥΟΧ is the stative of ΟΥΧΑΙ.

18 ΟΥΜΟΝΟΝ for the Greek οὐ μόνον.

ΕΤΡΕΥΜΟΡ̄, ΑΛΛΑ ΕΤΡΕΝΜΟΥ Ζ̄ΜΜΑ ΝΙΜ ΖΑΠΡΑΝ Μ̄ΠΕΝΧΟΕΙC ΙC ΠΕΧC,
 ΑΥΩ Ν̄ΤΕΝΧΟΟC¹⁹ Ζ̄ΜΠΖΟΧΖC̄ Ν̄ΝΑΤΕΧΡΙΑ²⁰ (019) Μ̄ΠCΩΜΑ Μ̄ΝΠΝΟΒΝΕC
 Ν̄ΝΕΤΝΟΒΝΕC Μ̄ΜΟΝ ΕΤΒΕΠΩΩΤ Μ̄ΝΠΕΜ̄ΚΑΖ ΧΕΝΙΜ ΠΕΤΝΑΨΠΟΡΧ̄Ν
 ΕΤΑΓΑΠΗ Μ̄ΠΝΟΥΤΕ, ΟΥΘΑΙΨΙCΤΕ, Η̄ ΟΥΛΩΧ̄, Η̄ ΟΥΔΙΩΓΜΟC, Η̄ ΟΥΖΚΟ, Η̄
 ΟΥΚΩΚΑΖΗΥ, Η̄ ΟΥΚΙΝΔΥΝΟC, Η̄ ΟΥCΥΒΕ²¹ Μ̄ΝΠΚΕCΕΕΠΕ²², ΚΑΤΑ ΤΒΙΝΡ̄ΖΩΒ
 ΤΗΡC̄ Μ̄ΠΑΠΟCΤΟΛΟC, ΠCΩΤ̄Π̄ Μ̄ΠΝΟΥΤΕ, ΠΕΝΤΑΦΧΟΟC ΝΑΝ
 ΧΕΤ̄ΝΤ̄ΝΤΗΥΤ̄Ν²³ ΕΡΟΙ ΚΑΤΑΘΕ ΕΝΤΑΙΤΝΤΩΝΤ̄ ΕΠΕΧC, ΕΤΕΤΕΙΒΙΝΡ̄ΖΩΒ
 ΝΟΥΩΤΤΕ Ν̄ΝΕΤΟΥΑΑΒ ΤΗΡΟΥ Μ̄Ν̄ΝΕΙΟΥΤΕ Ν̄ΤΚΟΙΝΩΝΙΑ ΝΑΙ
 ΕΝΤΑΥΧΕΚΠΕΥΑΓΩΝ ΕΒΟΛ Ζ̄ΝΟΥΜ̄ΝΤΓΕΝΝΑΙΟC, ΕΑῩΜΤΟΝ Μ̄ΜΟΟΥ ΕΒΟΛ
 Ζ̄Ν̄ΝΕΥΖΙCΕ Ζ̄ΜΠΤΡΕΥΒΩΚ ΕΖΟΥΝ ΕΠΕΥΜΑ Ν̄ΜΤΟΝ ΨΑΕΝΕΖ :-

19 Read Ν-Τ̄Ν.ΧΟΟC.

20 ΧΡΙΑ for the Greek χρεία.

21 CΥΒΕ is a variant of CΗΦΕ (from the Greek ξίφος).

22 Μ̄Ν-Π.ΚΕ.CΕΕΠΕ: *etcetera* (literally: *the rest also*).

23 Τ̄ΝΤ̄ΝΤ̄ΗΥΤ̄Ν instead of Τ̄ΝΤΩΝΤ̄Ν (for euphonic reasons).

The Homily on the Church of the Rock, attributed to Timothy Æluros

The homily on the Church of the Rock tells the story of a church consecrated to the Virgin Mary, situated on the east bank of the Nile. The legend retraces the history of the church to the dwelling of the Holy Family in Egypt. The passage we quote tells the story from the point of view of Mary. The text is taken from the edition of A. Boud'hors, *L'Homélie sur l'Église du Rocher attribuée à Timothée Ælure* (Patrologia Orientalis 49, 1, n° 217), Turnhout 2001. The text is published with a French translation.

[P]	ΧΩΚ (382) ΕΒΟΛ
ΕΙΤΑ Ν̄ΤΕΡΕΝ	ΨΑΝΤΑΠΕ
CΕΕΝΤ̄ΝCΟΟΝΕ ¹	ΛΕΘΠΕΙΡΑCΜΟC (364) ³
ΕΒΟΛ ΝΟΥΚΟΥΙ (107)	ΝΙΜ Ν̄ΤΕΠΕΙ
ΑΥΩ Ν̄ΤΕΡΕΠΑ	ΚΟCΜΟC ΧΕ
ΨΗΡΕ ΧΕΝΑΙ	ΠΡΩΜΕ Ν̄ΔΙΑ
ΝΑΙ ΖΑΠΛΥC	ΒΟΛΙΑ ⁴ ΟΥΔΙΑ
ΤΗC ² ΑΦΕΙ	ΒΟΛΟCΠΕ ΖΩ
ΜΕ ΕΠΑΜΟΚ	ΩΦ
ΜΕΚ ΠΕΧΑΦ	ΤΕΝΟΥΒΕ Ω ⁵ ΤΑ
ΝΑΙ ΧΕΜΑ	ΜΑΑΥ Μ̄ΠΕΡ
ΡΙΑ ΤΑΜΑΑΥ	Μ̄ΚΑΖ Ν̄ΖΗΤ
Μ̄ΠΕΡ̄ΚΟΥΙ (142)	ΕΤΒΕΠΕΘ̄ΒΒΙΟ
Ν̄ΖΗΤ ΕΡΟΙ ΧΕ (443)	Ν̄ΤΑΙΨΟΠΦ
ΑΙΑΝΕΙΧΕ	ΕΡΟΙ ΖΑΤΕΝΤΟ
ΨΑΝΤΕΠ	ΛΗ Μ̄ΠΑΕΙΩΤ
ΛΥCΤΗC ΕΡ	ΖΥΠΟΜΙΝΕ Ω ΤΑ
ΝΑΙ ΝΑΙ Μ̄	ΜΑΑΥ Ν̄ΜΜΑΙ
ΜΟΝ ΤΟΙΚΟ	ΕΝΕΘΑΙΨΙC
ΝΟΜΙΑ Μ̄ΠΑ	ΜΠΕΙΚΟC
ΙΩΤ ΕΧΩΙ ΤΑ	

1 CΕΕΝΤ- for CΕΝΤ-, the prenominal state of the verb CΙΝΕ.

2 ΛΥCΤΗC for the Greek ληστής.

3 ΠΕΛΕΘ- for ΠΕΛΘ-, the prenominal form of ΠΩΛΘ.

4 The Greek noun διαβολία (*hostility*) is used with descriptive function (as an adjective, cf. 028). It could be translated *diabolical*.

5 Ω introduces a Greek vocative..

ΜΟC· ΧΕΝΤΟ (003)
 ΠΕ ΤΠΥΛΗ
 ΝΘΙΛΗΜ⁶
 ΤΑΝΕΙΩΑ (019) ΕΥ
 ΡΟΟΥΤ· ΤΑ
 ΝΙCΤΟΛΗ ΝΑΤ
 ΛΩΩΜ·
 ΟΥΜΗΗΩΕ Ν
 ΨΑΧΕ ΝCΟΛ
 CΕΛ⁷ ΑΠΑΩΗ
 ΡΕ ΧΟΟΥ ΕΡΟΙ ΖΙ
 ΤΕΖΙΗ ΨΑ
 ΠΤΟΟΥ ΝΚΩC⁸
 ΕΙΤΑ ΝΤΕΡΝ
 ΒΟΙΛΕ ΕΠΤΟ
 ΟΥ ΝΚΩC·
 ΑΝΜΟΟΩΕ
 ΚΑΤΑΜΑ⁹ ΖΙ
 ΝΕΜΑ¹⁰ ΝΒΟΙ
 ΛΕ· ΕΙΩΙΝΕ
 ΝCΑΟΥΜΑ
 ΕΝΑΝΟΥΓ

[P̄A]
 ΑΠΑΩΗΡΕ ΤΕΧC¹¹
 ΤΗΗΒΕ ΕΡΟΙ
 ΕΥΜΑ ΝΒΟΙΛΕ
 ΧΕΜΑΡΟΝ¹² Ε
 ΠΕΙΜΑ Ω ΤΑ
 ΜΑΑΥ· ΧΕΠΑΤΕΦΥΛΗ Ν
 ΙΟΥΔΑΠΕ· Τ
 ΝΟΥΝΕ ΝΤΑΙ
 ΨΑ ΕΒΟΛ ΝΖΗΤC̄
 ΧΕCΕΜΠΨΑ (443)
 ΜΠΑCΜΟΥ
 ΜΝΠΑΖΜΟΤ
 ΜΠΑΡΑΔΑΝ (032)¹³
 ΝΤΕΡΕΝΒΟΙΛΕ ΕΡΟΓ
 ΑΝΒΙΝΕ ΝΟΥCΑ
 ΜΠΩΩΙ ΕΡΕ
 ΟΥΨΟΥΨΤ Κ
 ΤΗΥ ΕΠΕΓCΑ
 ΝΜΖΙΤ· ΑΝ

[P̄B]
 ΒΙΝΕ ΝΝΕΧΡΙΑ
 ΤΗΡΟΥ· ΝΨΑ

6 ΙΛΗΜ for ΤΖΙΕΡΟΥCΑΛΗΜ, *Jerusalem* (cf. the glossary of *nomina sacra*).

7 CΟΛCΕΛ is an orthographic variant for CΟΛCΑ.

8 Kōs is a toponym.

9 ΚΑΤΑ-ΜΑ: *from one place to the other* (κατά has a distributive meaning here).

10 Read ΝΜΑ.

11 ΤΕΧC- is an orthographic variant for ΤΕΚC-, the prenominal form of the verb ΤΩΚC.

12 ΜΑΡΟΝ is the absolute form of the conjugation base of the jussive (ΜΑΡΕ-). It is translated: *let us (go)* (Crum, *Coptic Dictionary* 182b).

13 Dan is the name of one of the 12 tribes of Israel.

ΡΕΝΕΖΙΟΜΕ ΡΧΡΙΑ¹⁴
 ΜΜΟΟΥ ΝCΕΧΩ
 ΚΜ ΝΝΕΥΩΗ
 ΡΕ· ΤΛΕΚΑΝΗ
 ΜΝΤΑΔΑΚΟC¹⁵
 ΜΝΠΕΚΡΑΚ
 ΤΗΡ¹⁶· ΑΥΩ Τ
 ΨΩΤΕ ΜΜΟΟΥ·

 ΖΑΠΛΩC ΑΙΡ
 CΟΟΥ ΝΕΒΟΤ
 ΕΙΒΑΛΛΗΥ¹⁷ ΕΠ
 ΤΟΟΥ ΕΤΜ
 ΜΑΥ ΜΝΠΑ
 ΨΗΡΕ· ΨΑΝ
 ΤΕΜΩΥCΗC¹⁸
 ΕΙΝΕ ΜΠΩΙ
 ΝΕ ΜΠΕΨΟΤ
 ΤΕΡ ΝΑΙ¹⁹· ΑΓ
 ΕΡΑΡΧΗ²⁰ ΝΤΩ
 ΜΕC ΖΜΠΤΟ
 ΟΥ ΕΤΜΜΑΥ
 ΑΥΩ ΨΑΖΡΑΙ

ΕΠΟΟΥ ΝΖΟΟΥ²¹
 [P̄Γ]
 ΑΥΩ ΜΠΑΤΕ
 ΩCΚ ΨΩΠΕ
 ΧΙΝΕΠΕΨ
 ΤΟΡΤΕΡ²² ΜΜΩ
 ΥCΗC· ΨΑΝ
 ΤΕΠΨΜΝΟΥ
 ΒΕ²³ ΝΓΑΒΡΙΗΛ
 ΤΑΖΟΝ· ΝΤΑΓ
 CΥΜΑΝΕ²⁴ ΝΑ²⁵
 ΜΠΤΑCCE²⁶ Ν
 ΖΥΡΩΔΗC²⁷
 ΑΥΩ ΑΝΚΩΤΝ
 ΕΠΕΝΚΑΖ
 ΨΑΠΕΖΟΟΥ Ν
 ΤΑΥCΨΟΥ²⁸ ΜΠΑ
 ΨΗΡΕ ΜΜΕΡΙΤ
 ΤΕΝΟΥΒΕ Ω ΔΙΜΟ
 ΘΕΟC²⁹· ΔΟΥΩΝ ΝΤΕCΘΥCIC³⁰
 ΜΠΕΚΖΗΤ

14 The relative conversion is introduced by Ν instead of ΕΤΕ.

15 ΔΑΚΟC for the Greek δάκος.

16 ΚΡΑΚΤΗΡ for the Greek κρατήρ.

17 ΒΑΛΛΗΥ is the stative of ΒΟΕΙΛΕ.

18 ΜΩΥCΗC is a proper noun: Moses.

19 Ν-ΝΑΙ.

20 Ρ-ΑΡΧΗ. This verb can be translated with an adverbial locution: *since the beginning*. (Literally, it means: *he made a start with*.)

21 ΠΟΟΥ Ν-ΖΟΟΥ: *until now*.

22 ΧΙΝΕ is a variant of the preposition ΧΙΝ-.

23 ΨΜ-ΝΟΥΒΕ is an orthographical variant for ΨΜ-ΝΟΥΓΕ (see ΨΙΝΕ).

24 CΥΜΑΝΕ for the Greek σημαίνω.

25 ΝΑ'Ν.

26 ΤΑCCE for the Greek verb τάσσω. Used as a noun, it can mean *punishment*.

27 ΖΥΡΩΔΗC is a proper noun: Herod.

28 CΤΑΥΡΟΥ for the Greek σταυρόω.

29 ΔΙΜΟΘΕΟC is a proper noun: Timothy.

30 ΕCΘΥCIC for the Greek αἰσθησις.

[P̄Δ]

NΓEIME ENE†

XΩ (463) M̄MOOY NAK·

NΓCZAI COY (006) NOY

ON NIM· EYEP

ΠΜΕΕΥΕ ΝΤΑ

ΟΙΝΟΥΩΖ ΖΙΧΝ̄

ΤΕΙΠΕΤΡΑ·

Anti-chalcedonian fragment

The following text is transmitted on a sheet of parchment from the 10th or 11th century. It belongs to the collection of the Université Catholique de Louvain. The fragment has been published by L. Th. Lefort, *Les manuscrits coptes de l'Université de Louvain*, t. 1: *Textes littéraires*, Louvain 1940, 140–143. This edition includes a French translation.

(flesh) p. 90 ΠΖΑΙΕ¹ ΔΕ ΑΦΝΟΧῆ ΕΠΕCΗΤ ΕΠΕΧΑΙΟC² ΝΝΕΖΟQ· ΜΝΝΕΟΥΟΟΖΕ·-
 ΑΝΕΝΕΙΟΤΕ ΧΟΟC ΧΕΑQPM̄NTH³ ΝΡΟΜΠΕ ΖΜΠΜΑ ΕΤΜΜΑΥ· ΑΛΛΑ ΑΠΝΟΥΤΕ
 QI ΜΠΕQΕΙΝΕ ΖΙΧΜΠΕQΖΟ· ΑQ† ΝΑQ ΝΟΥCΜΟΤ ΝΡΙΡ ΝΖΟΟΥΤ ΝΤΟΟΥ
 ΜΝΟΥΛΙΒΕ ΝΔΑΙΜΩΝΙΟΝ·- ΑQΕΙ ΕΒΟΛ ΖΜΠΠΑΛΛΑΤΙΟΝ ΑQΒΩΚ [Ε]ΝΕΜΑΝΚΑΩ
 [Μ]ΝΝΕΜΑΝΚΑΜ [Ζ]ΙCΟΥΡΕ (187) ΜΝΝΕΡΗΜΙΑ· ΕQΕΝΚΟΤΚ⁴ ΖΝΝΕΖΕΛΟC
 ΜΝΝΑΡΟΟΥ⁵ ΝΘΕ ΝΝΕΡΙΡ· ΖΩCΔΕ⁶ ΝQ†ΖΟΤΕ ΝΟΥΟΝ ΝΙΜ ΕΤΩΟΟΠ ΖΜΠΜΑ
 ΕΤΜΜΑΥ ΕΤΒΕΝΕΡΩΜΕ ΜΝΝΕΘΗΡΙΟΝ ΕQΤΑΚΟ ΜΜΟΟΥ·- ΝΤΕΡΕΠΝΟΥΤΕ
 ΕΡΖΝΑQ ΕCΤΟQ ΕΤΕQΑΡΧΗ ΝΚΕCΟΠ· ΑQΩΙΝΕ ΝCΑΠΠΕΤΟΥΑΑΒ ΓΡΗΓΩΡΙΟC
 ΑQΖΕ ΕΡΟQ ΕQΟΝΖ ΕΒΟΛ ΧΕΕΥΖΑΡΕΖ (443) ΕΡΟQ ΖΙΤΜΠΝΟΥΤΕ·- ΝΤΕΥΝΟΥ
 ΝΤΑQΕΝΤῆ ΕΖΡΑΙ ΖΜΠΜΑ ΕΤΜΜΑΥ ΑQΩΠΗΡΕ ΜΠΕΙΝΟΒ ΝΟΥΟΕΙΩ ΝΤΑQΑΑQ⁷
 ΜΠΕΠΕΘΟΟΥ (466) ΤΑΖΟQ·- ΝΤΟQ ΔΕ ΑQΩΙΝΕ ΝCΑΠΡΡΟ ΑΥΤΑΜΟQ ΕΠΤΩΩ
 ΝΤΑQΩΩΠΕ ΜΜΟQ·- ΝΤΕΥΝΟΥ (110) ΑQΤΩΟΥΝ ΑQΒΩΚ ΕΠΜΑ ΕΡΠΡΡΟ
 ΕΝΚΟΤΚ ΝΖΗΤῆ ΑQΜΟΥΤΕ ΧΕΤΕΡΗΔΑΤΗC⁸ ΑΜΟΥ (136) ΕΒΟΛ ΝΤΝΝΑΥ ΕΡΟΚ·
 ΖΙΤΝΤΒΟΜ ΜΠΑΝΟΥΤΕ·- ΝΤΕΥΝΟΥ ΑQΕΙ ΕΒΟΛ ΕQΟΥΧΠ̄ ΝCΑΝΚΑΜ
 ΜΝΝCΟΥΡΕ ΩΑΝΤΕQ (hair) p. 91 ΕΙ ΩΑΠΠΕΤΟΥΑΑΒ (466)·- ΠΠΕΤΟΥΑΑΒ ΔΕ
 ΓΡΗΓΩΡΙΟC ΑQCΦΡΑΓΙΖΕ ΜΜΟQ ΖΜΠΜΑΕΙΝ ΜΠΕC†ΟC· ΑΠΕΙΝΕ ΕΘΟΟΥ ΠΩΤ
 CΑΒΟΛ ΜΜΟQ· ΑΠΕΙΝΕ ΜΠΝΟΥΤΕ ΚΟΤῆ ΕΡΟQ ΝΚΕCΟΠ· ΑQ†ΕΘΟΟΥ ΜΠΝΟΥΤΕ·-

1 ΖΑΙΕ for ΖΑΕ.

2 ΧΑΙΟC for the Greek κατάγαιος.

3 ΕΙΡΕ with the meaning *to pass*.

4 ΕQΕΝΚΟΤΚ for ΕQῆΚΟΤΚ.

5 ΑΡΟΟΥΕ.

6 ΖΩCΔΕ for the Greek ὥστε.

7 Π-ΟΥΟΕΙΩ: *to spend time*

8 ΤΕΡΗΔΑΤΗC for the Greek τερατώδης or τερατίας.

ΑΚΝΑΥ ΤΕΝΟΥ ΧΕΠΕΤΝΑΪΕΘΟΥ ΜΠΝΟΥΤΕ ΨΑΡΕΠΝΟΥΤΕ ΪΕΘΟΥ ΝΑΥ
 ΝΚΟ⁹ ΜΠΕΦΕΙΝΕ ΕΓΤΗΘ (412) ΕΡΟΪ:- ΕΡΨΑΝΠΡΩΜΕ ΖΩΩΪ ΪΠΕΦΟΥΟΙ
 ΕΠΑΔΑΒΟΛΟΣ ΨΑΡΕΠΑΔΑΒΟΛΟΣ ΚΩ ΝΝΕΦΣΜΟΤ ΕΤΘΟΥ¹⁰ ΖΙΧΩΪ ΚΑΤΑΘΕ
 ΝΤΑΚΜΕΕΥΕ ΕΡΟΣ ΖΑΝΕΙΜΙΝΕ ΝΖΙΚΩΝ ΝΡΩΜΕ ΕΤΨΟΒΕ:- ΑΚΝΑΥ ΕΧΑΜ¹¹
 ΝΤΑΪΧΙ ΜΠΣΑΖΟΥ ΜΠΕΦΕΙΩΤ ΑΦΨΩΠΕ ΝΕΒΩΨ ΜΝΠΕΦΣΠΕΡΜΑ ΨΑΖΡΑΙ
 ΕΠΟΥ ΝΖΟΥ (110)¹²:- ΤΑΙΤΕ ΘΕ ΝΝΕΙΚΕΜΗΝΨΕ ΜΜΙΝΕ ΝΡΩΜΕ
 ΝΤΑΥΕΝΨΩΙΒΕ ΝΑΥ ΜΑΥΑΑΥ:-
 ΝΑΙ ΔΕ ΝΤΕΡΕΠΕΧΑΛΚΥΤΩΝ¹³ ΣΩΤΜ ΕΡΟΥ ΠΕΧΑΪ ΧΕΕΙΣΟΥΜΗΝΨΕ
 ΝΖΟΥ ΕΧΙΝΤΑΠΖ[ΟΪ] ΛΟΞΤ ΜΠΕ[ΕΜ]ΤΟΝ ΖΜΠΑΨ[Ι]ΠΕ ΨΑΖΡΑΙ [ΕΠΟ]ΟΥ
 ΝΖΟΥ:- ΠΕΧΕΠΕΧΑΛΚΥΤΩΝ ΧΕΜΠΕΡΩΝΤ ΕΡΟΙ ΤΑΨΙΝΕ (382) ΜΜΟΚ
 ΖΑΠΕΙΚΕΖΩΒ ΕΡΕΤΑΨΥΧΗ ΕΠΕΙΘΥΜΕΙ ΕΡΟΪ (472):- ΕΒΟΛ ΧΕΑΙΣΩΤΜ (443)
 ΧΕΑΥΪ ΝΤΑΠΕ ΝΚΩΖΑΝΝΗΣ ΠΒΑΠΤΙΣΤΗΣ

⁹ Sic for ΝΚΑ-.

¹⁰ Sic for ΕΘΟΥ.

¹¹ Proper noun: Cham.

¹² ΕΠΟΥ ΝΖΟΥ: (everyday) up till today.

¹³ ΧΑΛΚΥΤΩΝ, for the Greek χαλκηδωνικός.

Shenoute, on the Ethiopian invasions

The text is taken from the edition by J. Leipoldt and W. Crum, *Sinuthii archimandritae vita et opera omnia*, Leipzig, 1908, vol. III, text nr. 21: *De Aethiopum invasionibus II*. A separate volume has the Latin translation.

ΤΟΥ ΑΥΤΟΥ¹.

ΝΨΩΧΠ ΝΝΨΑΧΕ ΜΠΕΙΧΩΜΕ Η ΠΚΕΣΕΕΠΕ ΕΝΤΑΝΧΟΥ² ΑΥΩ ΑΝΣΑΖΟΥ
 ΖΝΤΜΕΖΡΟΜΠΕ ΣΝΤΕ (087), ΜΝΝΣΑΤΡΕΝΚΩΤ (134) ΜΠΙΝΕΙ ΖΜΠΚΑΙΡΟΣ
 ΕΝΤΑΝΒΑΡΒΑΡΟΣ ΨΩΛ ΨΑΝΤΟΥΒΩΚ ΕΖΟΥΝ ΕΤΠΟΛΙΣ ΕΤΟΥΜΟΥΤΕ ΕΡΟΣ
 ΧΕΚΟΕΙΣ³, ΖΜΠΧΥ ΕΝΤΑΠΕΙΝΟΘ ΜΜΗΝΨΕ ΒΟΕΙΛΕ ΕΡΟΝ (461) ΕΥΠΗΤ ΖΗΤΟΥ
 ΝΝΕΒΟΥΨΕ ΕΤΜΜΑΥ ΕΝΤΑΨΟΥΨΟΥ ΜΜΟΥ ΖΝΟΥΘΟΜ ΕΤΒΕΤΜΝΤΑΤΘΟΜ
 ΝΖΕΝΚΟΜΕΣ⁴ ΝΖΕΛΛΗΝ⁵ ΕΝΣΕΣΟΥΝ ΡΩ ΑΝ ΖΝΤΕΥΜΝΤΑΠΙΣΤΟΣ
 ΜΠΕΝΤΑΪΤΑΜΙΟΥ ΑΥΩ ΠΕΤΝΑΪΘΟΜ ΝΑΥ ΙC. ΜΑΛΛΟΝ ΔΕ ΝΕΝΝΟΒΕ
 ΕΤΡΖΟΥΟ ΚΙΜ ΕΤΟΙΚΟΥΜΕΝΗ ΝΤΟΥ ΝΕΤΡΠΚΕΤΟΥΝΟΣ ΜΜΟΥ ΕΖΡΑΙ ΕΧΩΝ.
 ΕΜΜΟΝ⁶. ΖΕΝΟΥ ΖΩΩΪΝΕ ΕΠΤΗΡΪ ΝΝΑΖΡΜΠΝΟΥΤΕ; Η ΕΓΤΩΝ⁷ ΠΕΤΪΡΟΥΨ
 ΖΑΝΕΖΒΗΥΕ ΜΠΝΟΥΤΕ ΠΟΥΑ ΠΟΥΑ ΚΑΤΑΤΕΪΜΙΝΕ ΧΕΕΪΝΑΪΘΟΜ ΝΑΝ; ΝΙΜ
 ΠΕΤΕΡΕΠΧΟΕΙΣ (463) ΠΝΟΥΤΕ ΝΑΧΝΟΥΪ ΖΜΠΕΖΟΥ ΜΠΖΑΠ ΝΪΛΟΓΟΣ
 ΖΑΠΕΝΤΑΥΤΟΥΪ ΕΡΟΪ; ΑΝΟΚΠΕ Η ΚΕΟΥΑ ΝΤΑΖΕ⁸. ΖΕΝΚΕΡΡΩΟΥΝΕ
 ΝΕΝΤΑΥΧΙΝΕ⁹ ΝΖΕΝΑΡΧΗ Η ΖΕΝΕΖΟΥΣΙΑ. ΜΜΑΤΟΕΙΝΕ ΝΕΤΑΡΧΕΙ ΤΗΡΟΥΝΕ, ΟΥ
 ΜΟΝΟΝ ΧΕΝΕΝΤΑΥΤΑΝΖΟΥΤΟΥ ΕΖΕΝΖΒΗΥΕ ΑΥΩ ΖΕΝΨΥΧΗ, ΑΛΛΑ ΨΑΖΡΑΙ
 ΟΝ ΕΝΛΑΟΣ. ΠΤΒΒΟ ΜΠΕΝΣΩΜΑΠΕ ΑΥΩ ΠΕΝΖΗΤ. ΤΜΝΤΨΑΥ ΜΠΓΑΜΟΣΤΕ.
 ΠΡΟΣΚΑΡΤΕΡΕΙΠΕ ΕΠΕΨΛΗΛ ΜΝΖΩΒ ΝΙΜ ΕΤΕΡΕΝΕΓΡΑΦΗ ΖΩΝ ΕΤΒΗΗΤΟΥ.
 ΤΑΙΤΕ ΘΕ ΕΤΕΝΔΕΙΑΤΟΥ ΝΝΕΤΝΑΘΝΟΥΠΑΡΡΗΣΙΑ ΜΠΝΑΥ ΝΤΑΝΑΓΚΗ. ΟΥΟΕΙ¹⁰

¹ Greek *incipit*, meaning *of the same*. This writing was preceded by another text from Shenoute in the Codex.

² ΕΝΤΑ for ΝΤΑ.

³ ΚΟΙC is the Coptic name of the town Cynopolis (*town of the dog*).

⁴ Comes is a Latin title attributed to the high functionaries of the State.

⁵ The Greek word Ἑλλην (derived from the adjective ἑλληνικός) refers to the Greek as well as to the pagans in Coptic. (The same usage is attested for Byzantine Greek.)

⁶ ΜΜΟΝ.

⁷ ΤΩΝ for ΤΩΟΥΝ.

⁸ Ν-ΤΑΖΕ: *like me* (literally: *in my way*).

⁹ ΝΕΝΤΑΥΧΙ ΝΕ.

¹⁰ ΟΥΟΕΙ: cry of sorrow.

ΔΕ ΝΑΝ ΑΝΟΝ ΝΡΩΜΕ ΕΤΦΟ¹¹ ΑΝ ΝΡΟΟΥΨ ΝΑΥ, ΧΕCΕΝΗΥ ΕΖΡΑΙ ΕΝΒΙΧ
ΜΠΝΟΥΤΕ Η ΧΕΦΝΑΧΝΟΥΝ [...]

11 φο for qi.

Shenoute, On women's piety

The following text is taken from the edition of J. Leipoldt & E. W. Crum, *Sinuthii archimandritae vita et opera omnia*, t. IV, Louvain 1954, text nr. 52: *De pietate feminarum*. A separate volume has the Latin translation.

... ΕΤΕΙ ΤΝΨΟΠΟΥ ΕΠΧΙΝΧΗ, ΕΤΕΤΝΜΗΝ ΕΒΟΛ ΖΝΜΜΑ ΕΤΜΕΖ ΝΑΠΑΤΗ ΝΙΜ
ΧΙΝΖΤΟΟΥΕ ΨΑΡΟΥΖΕ, ΕΤΕΤΝCΙ ΑΝ ΝCΩΤΜ ΑΥΩ ΝΝΑΥ ΕΝΕΤΟ ΝΗΤΝ ΝΟCΕ,
ΨΑΖΡΑΙ ΕΝCΚΟΠΤΙΑ¹ ΜΝΝΘΕΑΤΡΟΝ. ΤΝΟΒΨ ΔΕ ΖΩΩQ² ΕΝΕΖΒΗΥΕ
ΜΠΕΝΩΝΖ, ΝΑΙ ΕΤΝΝΑΘΝΤΟΥ ΕΡΟΝ ΜΠΝΑΥ ΝΤΑΝΑΓΚΗ. ΑΝΑΥ ΔΕ ΟΝ ΕΘΕ
ΕΤΕΤΝΑΜΑΖΤΕ ΜΜΩΤΝ ΖΑΤΖΜΜΕ ΜΠΤΜΖΟ ΕΤΖΝΝCΙΟΟΥΝ ΕΤΒΕΤΟΦΕΛΙΑ³
ΝΝCΩΜΑ. ΕΝΨΑΝΕΙ ΔΕ ΖΩΩQ ΕΝΕΚΚΛΗCΙΑ, ΠΜΑ ΜΠΕΙΩ ΕΒΟΛ ΝΝΕΝΝΟΒΕ
ΑΥΩ ΤΟΦΕΛΙΑ ΝΝΕΝΨΥΧΗ, ΤΕΝΟ⁴ ΝΖΗΤ ΨΗΜ ΕΤΜQΙ (118) ΕΡΟΝ,
ΨΑΝΤΝCΩΤΜ ΕΝΛΟΓΟC ΜΠΝΟΥΤΕ, ΝΑΙ ΕΤΨΚΒΟ ΝΝΕΝΖΗΤ. ΑΝΑΥ ΕΡΟΝ
ΕΝΟΥΩΜ, Ω⁵ ΝΡΩΜΕ, ΕΥΨΑΝΤΑΖΜΕΝ ΕΥΨΠΝΟΝ⁶, ΧΕΝΟ ΝΑΨ ΝΖΕ⁷. ΝΟΥΩΜ
ΝΟΥΩΨ ΕΖΑΡΠΑΖΕ ΝΝΚΑ ΝΙΜ ΖΝΟΥΜΝΤΑΤCΙ. ΚΑΝ⁸ ΜΑΡΝΨΠΕ ΖΗΤΟΥ
ΝΝΙΨΑΧΕ ΝΤΝΨΠΕΝΖΗΤ ΕΝΔΙΚΑΙΩΜΑ ΜΠΝΟΥΤΕ ΑΥΩ ΝΕQΠΡΟCΤΑΓΜΑ
ΜΝΝΕQΝΟΜΟC ΕΤΟΥΤΩΖΜ ΜΜΟΝ ΕCΩΤΜ ΕΡΟΟΥ ΖΝΤΕΚΚΛΗCΙΑ.
ΜΠΡΤΡΕΥΠΡΟCΕΧΕ ΕΡΟΝ ΖΙΤΝΝΕΤΤΩΖΜ ΝΕΒΟΛ⁹ ΖΝΤΠΕ ΝCΕΘΝΤΝ
ΕΡΕΝΕΝΖΗΤ ΜΝΝΕΝΨΥΧΗ ΨΟΥΕΙΤ ΑΥΩ ΕΥΖΚΑΕΙΤ ΖΝΝΑΜΠΗΥΕ. ΚΑΙΤΟΙ
ΝΑΨΩΟΥ ΝΒΙΝΑΓΑΘΟΝ ΕΤΚΗ ΕΖΡΑΙ. ΑΝΟΝ ΔΕ ΤΕΝΑΜΕΛΕΙ ΕΒΟΛ,
ΧΕCΕCΟΟΥΝ ΝΒΙΝΕΤΟΥΑΑΒ, ΧΕΝΑΨΕΝΕΤΝΑ ΕΖΟΥΝ ΕΠΗ ΜΠΝΟΥΤΕ,
ΕΡΕΠΕΥΖΗΤ CΘΗΡ, ΕΜΕΥΠΡΟCΕΧΕ ΝΟΥΕΖCΑΖΝΕ ΕΤΟΥΖΩΝ ΜΜΟΟΥ
ΕΤΟΟΤΟΥ. ΜΑΡΝCΠΟΥΑΑΖΕΒΕ ΕΝΕΤΝΝΑΨΖΗΥ ΕΡΟΟΥ, ΑΥΩ ΜΠΡΤΡΕΠΟΥΑ
ΠΟΥΑ ΜΜΟΝ¹⁰ ΨΙΝΕ ΝCΑΖΕΝΛΟΕΙΒΕ, ΖΩC ΝCΡΟQΤ ΕΖΕΝΠΕΤΨΟΥΕΙΤ¹¹, ΟΥΔΕ

1 CΚΟΠΤΙΑ is an unknown Greek word probably derived from σκέπτω, *to mock*. H. Wiesmann (CSCO, script. coptic 12) translates it by the Latin *ludibria* (*mockery*).

2 ΖΩΩQ functions here as an adverb and means *even*.

3 ΟΦΕΛΙΑ for the Greek ὠφέλεια.

4 Read ΤΝ.Ο.

5 ὦ introduces a Greek vocative.

6 ΨΠΝΟΝ for the Greek δειπνον.

7 ΧΕ introduces an indirect question here.

8 The editor suggests that we omit ΚΑΝ (cf. 431), because it seems inappropriate before the jussive.

9 Sic. The editors suggest that we read ΖΙΤΝΝΕΤΤΑΖΜΝ ΕΒΟΛ.

10 Ν-, ΜΜΟ- can introduce a partitive genitive (cf. 183).

ΜΠΡΠΑΡΑΙΤΕΙ ΜΠΤΩΖΜ ΕΤСМОНΤ ΜΠΑΙΠΝΟΝ¹² ΜΠΕΝΟΥΧΑΙ ΕΤΒΕΠΕΜΤΟΝ
 ΜΠΚΟСМОС ΕΤΝΑΤΑΚΟ, ΝΘΕ ΝΤΑΠΕΥΑΓΓΕΛΙΟΝ ΧΟΟС, ΧΕΟΥΑ ΜΕΝ
 ΑΦΠΑΡΑΙΤΕΙ ΕΤΒΕΖΕΝСОΕΙΩ ΝΕΖΕ, ΚΕΟΥΑ ΕΤΒΕΟΥСΩΨΕ, ΚΕΟΥΑ
 ΧΕΑΙΖΜΟΟС ΜΝΟΥСΖΙΜΕ. ΠΑΙ ΔΕ †ΜΕΕΥΕ ΧΕΦΒΑΙΗΥ ΝΖΟΥΟ ΕΠΚΕСЕΠЕ¹³,
 ΕΒΟΛ ΧΕΠΕΤΕΨΩΨΕΠЕ (443) ΕΤРЕϕИ ΝΤΚЕСΖΙΜΕ ΕΠΑΙΠΝΟΝ: ΝΤΟϕ ΔΕ
 ΑΦΖΟΥΡΩϕ ΜΑΥΑΑϕ ΝΝΑΓΑΘΟΝ ΝΨΑΕΝΕΖ. ΟΥ ΠΕΤΟ ΝΧΡΟΠ ΝΑΚ; ΑΧΙС
 ΕΡΟΙ. ΜΗ ΟΥСΩΜΑ ΝΟΥΩΤ ΑΝΠЕ ΠΡΩМЕ ΜΝΤΕϕСΖΙΜΕ; ΑΥΩ ΕΤΒΕΟΥ ΝΓΝΑΕΙ
 ΑΝ ΕΠΑΙΠΝΟΝ, ΝΤΟК ΑΥΩ ΝΤΟС: ΑΡΑ ΜΕΚΟΥΩМ ΖΝΝΙΟΕΙΚ ΝΟΥΩΤ ΝММАС
 ΑΥΩ ΝΙΒΙΝΟΥΩМ ΝΟΥΩΤ; ΕΤΒΕΟΥ ΝСΝΑΕΙ ΑΝ ΝММАК ΕΠΑΙΠΝΟΝ ΑΥΩ
 ΠΑΡΙСΤΩΝ¹⁴ ΜΠЕХ̄С; ΑΡΑ ΝСРХРΙΑ ΑΝ ΝΤΟС ΕΨΛΗΛ ΑΥΩ ΕСΩТМ ΕΠΛΟГОС
 ΑΥΩ ΕРЕΥСЕВНС ΖΝΖΩВ ΝΙМ; Η ΕРЕТМНТЕРО¹⁵ ΝМΠНУЕ СΒТΩТ ΝΝΖООУТ
 ΜΑΥΑΑΥ, ΕΝЕССВТΩТ ΑΝ ΝΝΕΖΙΟМЕ ΕΤРЕΥВАК ΕΖΟΥΝ ΕРОС; ΜΕΨΑК
 ΝΤΟК, ΠΕΤΕРЕПЕКЗНТ ΖОРΨ Η ΕϕМЕЗ ΕТМТРЕΚΟΥΩМ (449) ΕΒΟΛ
 ΖМΠΑΙΠΝΟΝ ΜΠЕХ̄С, ΕΑΚΝΤΑΦОРМН¹⁶ ΕΧΝТЕСΖΙМΕ. ΝΑМЕ ΝΘΕ ΕТЕΟΥΝΖΑΖ
 ΝΖООУТ ΕΨΑΥΨΩΠЕ ΝΧΩΡЕ ΚΑΤΑΚΑΙРОС ΑΥΩ ΕΝΑΨΕΝΕΖΙΟМЕ
 ΕΤРѠВ, ΟΥΝΖΑΖ ОΝ ΝСΖΙМЕ ΕΨΑΥРΧΩΡЕ ΚΑΤΑΚΑΙРОС ΑΥΩ ΝСЕХРО,
 ΝΑΨΕΝΖООУТ ОΝ ΕΤΟΥΧРО ΕРОΟΥ (463) ΑΥΩ ΕΤΟ ΝѠВ. ΠΙΑΓΩΝ ΝΟΥΩΤ
 ΠЕТКН ΕΖРАΙ ΝΝΖООУТ ΜΝΝΕΖΙΟМЕ, ΑΥΩ ПЕКЛОМ ΕϕΨООП ΖΙΟΥСОП
 ΝΝΖООУТ ΜΝΝΕΖΙΟМЕ ΕΤΝΑМОУН ΕΒΟΛ. ΜΠРТРЕΟΥА СΩТМ ΕΡΟϕ
 ΖМΠЕΥΑΓΓΕΛΙΟΝ, ΧΕΠЕХЕКЕΟΥА, ΧΕЕТΒЕПАΙ ΑΙΖΜΟОС ΜΝΟΥСΖΙМΕ·
 ММНѠМ ΜМОΙ ΕΕΙ. ΝΘΕ ОΝ ΝΤΑΠΧΟΕΙС ΧΟОС, ΧΕΚΑΤΑΘЕ ΝΤАСΨΩΠЕ
 ΖΝΝΕΖООУ ΝΝΩΖЕ¹⁷, ΕΥΧΙСΖΙМΕ ΕΥΖΜΟОС ΜΝΖΑΙ, ΝСЕМЕЕΥЕ ΧЕЕϕСΩΨ
 ΜΠΧΙСΖΙМΕ ΑΥΩ ΕϕНОУХ ΕΒΟΛ ΜΠΓΑМОС: ΝΤΟϕ ΓΑΡ ПЕНТАϕΤΑМΙО
 ΧΙΝΝΨΟΡП ΝΟΥΖООУТ ΜΝΟΥСΖΙМΕ· ΑΛΛΑ ΑϕΧΠΙО ΝΝЕϕΑΡΙССАΙОС

11 The substantivated relative Π.Ε.Τ.ΨΟΥΕΙΤ is considered as a noun and can thus have the indefinite article, ΖΕΝ.

12 ΔΙΠΝΟΝ for the Greek δείπνον.

13 СЕЕПЕ.

14 ΑΡΙСΤΩΝ for the Greek ἄριστον.

15 Т.МНТ-ѢРО.

16 НТ is the prenominal form of ЕИЕ.

17 ΝΩΖЕ is a proper noun: Noah.

ΨΑϕΧΟОС, ΧΕΠЕНТАϕСΩНТ ΧΙΝΝΨΟΡП ΝΤΑϕΤΑМΙЕΟΥΖООУТ ΜΝΟΥСΖΙМΕ·
 ΝΤΟϕ ΓΑΡ ΝΑМЕΠЕ ΠΑΙМΙΟΥРГОС ΜΠТНРϕ, ΕϕО ΝΟΥА ΝΟΥΩТ ΜΝΠЕϕΕΙΩТ
 ΧΙΝΝΨΟΡП. ΑМЕΛΕΙ ϕΧΩ ΜМОС ΧΕΠЕНТАΠΝΟΥТЕ ΨΟΝϕ¹⁸ ΜΠРТРЕΨΩМЕ
 ПОРХϕ. ΑΛΛΑ ΕϕΒΝΑΡΙКЕ ΕΠЕΤΟΥΑΜΑΖТЕ ΜМОϕ ΖΙТНΠΟΥΨΩ ΝΝΖΥΔΟΝΗ¹⁹
 ΜΠСΩМА, ΕТМТРЕϕΕΙ ΕΠΑΡΙСТОН ΜМЕ, ΕΒΟΛ ΧΕΠЕТО ΜМОΙΖΥΔΟΝΗ²⁰
 ΝϕМΠΨΑ ΑΝ ΜΠΑΙΠΝΟΝ ΕТММАΥ ΟΥΔЕ ΝϕМΠΨΑ ΑΝ ΜΠЕНТАϕСВТΩТϕ
 ΑΥΩ ΠЕТТΩΖМ ΜМОϕ ΕΡΟϕ ІС ΚΑΤΑΠЕϕΨΑХЕ ΜМЕ ΜΑΥΑΑϕ. ΝΘЕ
 ΝΤΑϕΧΟОС ΝΤΟϕ ΠΧΟΕΙС, ΧΕΝЕТТАΖМ ΝСЕМΨΑ ΑΝ. ΝΑΨ ΓΑΡ ΝΖЕ
 ΕΥΝΑРВОЛ ΕΠЕХΠΙО ΝΒΙΝЕТСΩΨϕ ΝТМНТСМНОС²¹ ΜΠΓΑМОС; ΑΝΑΥ
 ΕΝЕНТАϕΕРАΝΑϕ²² ΜΠΝΟΥТЕ ΖΝΟΥМЕ. ΕΥΚΟΙΝΟΝΕΙ ΕΠΓΑМОС ΑΥΩ СЕТѠИО
 ΑΝ ΜΠЕХΠЕΨΗРЕ. СЕСМАМААТ²³ ΓΑΡ ΖНΝЕΥΖВНУЕ ТΥРОУ, ΕΙТЕ ΕΥΧΙСΖΙМЕ,
 ΕΙТЕ ΕΥΖΜΟОС ΜΝΖΑΙ, ΕΙТЕ ΕΥΧΟ, ΕΙТЕ ΕΥΩΛ, ΕΙТЕ ΖΝΖΩВ ΝΙМ
 ΝΤΑΠΝΟΥТЕ СОНТОУ ΧΙΝΝΨΟΡП. ΑΛΛΑ ΖΝΟΥΨΙ ΜМЕ. ΖΕΝЕВІНН ΔЕ ΖΝΖΩВ
 ΝΙМНЕ ΝΑΙ ΕΤΝΑЕΠΙХЕРЕΙ ΕΝЕТЕМЕΨΩΨЕ (456), ΧΕМΠΟΥСΟΥНΠΝΟΥТЕ
 ΝΤΑϕΤΑМΙООУ, ΝΑΙ ΕТЕΟΥΝΟΥКАΤΑΚΛΗСМОС ΝОРН ΖІѠНТ ΝΑΕΙ ΕΖРАΙ
 ΕΧΩΟΥ, ΝΘЕ ΝΝΙΑТНОУТЕ ΜΠЕΥΟΕΙΨ ΝΤΑΠКАТАΚΛΗСМОС ΜМОΟΥ ΕΙ
 ΑϕΤΑΚООУ.

18 ΨΟΝϕϕ.

19 ΖΥΔΟΝΗ for the Greek ἡδονή.

20 Μ.ΜΑΙ-ΖΥΔΟΝΗ.

21 СМНОС for the Greek σέμνός.

22 ꝑ-ΑΝΑϕ.

23 СМАМААТ is the stative of СМОУ.

The three steles of Seth (NHC VII, 5)

The following Text has been taken from P. Claude, *Les trois stèles de Seth* (Bibliothèque Copte de Nag Hammadi, section Textes 8), Québec 1983. In this edition, the text is accompanied by a French translation.

P. 118

- 10 ΠΟΥΩΝ² ΕΒΟΛ ΝΤΕ ΔΩΣΙΘΕ
 ΟC¹ ΝΤΕ ΤΨΟΜΤΕ² ΝCΤΗΛΗ
 ΝΤΕ CΗΘ ΠΙΩΤ ΝΤΕ ΤΓΕΝΕΑ
 ΕΤΟΝ² ΑΥΩ ΝΑΤΚΙΜ ΝΑΙ Ν
 ΤΑΦΝΑΥ ΕΡΟΟΥ ΑΥΩ ΑΓCΟΥΩ
 15 ΝΟΥ ΑΥΩ ΕΤΑΦΩΟΥ ΑΦΡ
 ΠΕΥΜΕΕΥΕ ΑΥΩ ΑΓΤΑΑΥ
 ΝΝΙCΩΤΠ ΕΥΨΟΟΠ ΜΠΙΡΗ
 ΤΕ ΚΑΤΑ ΘΕ ΕΤΕ ΝΕΥCΖΗ
 ΟΥΤ³ ΜΠΙΜΑ ΕΤΜΜΑΥ ΟΥ
 20 ΜΗΗΨΕ ΝCΟΠ ΔΕΙΡ ΨΒΗΡ Ν
 ΤΕΟΟΥ⁴ ΜΝ ΝΙΒΟΜ ΑΥΩ ΑΙΡ
 ΜΠΨΑ ΕΒΟΛ ΖΙΤΟΟΤΟΥ ΝΝΙ
 ΜΝΤΝΟΒ ΝΑΤΤΨΙ ΕΡΟΟΥ
 ΕΥΨΟΟΠ ΔΕ ΝΤΖΕ ΤΨΟ
 25 ΡΠ ΝCΤΗΛΗ ΝΤΕ CΗΘ ΤCΜΟΥ
 ΕΡΟΚ ΠΙΩΤ ΠΙΓΕΡΑΔΑΜΑ⁵ Α
 ΝΟΚ ΖΑ⁶ ΠΕΤΕ ΠΩΚ ΝΨΗΡΕ
 ΕΜΜΑΧΑ CΗΘ ΠΑΙ ΝΤΑΚΧΠΟΦ
 ΖΝ ΟΥΜΝΤΑΤΜΙCΕ ΕΥCΜΟΥ

1 ΔΩCΙΘΕΟC is a proper name: Dositheos..

2 In this text the dialectal variants ΠΙ, Τ, ΝΙ for the definite article ΠΕ, ΤΕ, ΝΕ are used.

3 CΖΗΟΥΤ is a dialectal variant for CΖΖ.

4 Ν-Ν-Τ-ΕΟΟΥ.

5 ΓΕΡΑΔΑΜΑ is a proper noun: Geradamas.

6 ΖΑ signifies in this context *being, in the quality of*.

- 30 ΝΤΕ ΠΕΝΝΟΥΤΕ ΧΕ ΑΝΟΚ
 ΠΕΤΕ ΠΩΚ ΝΨΗΡΕ ΑΥΩ Ν

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- ΤΟΚ ΠΕ ΠΑΝΟΥC ΠΑΙΩΤ ΑΥΩ
 ΑΝΟΚ ΜΕΝ ΔΕΙΧΟ ΑΥΩ ΔΕΙΧΠΟ
 ΝΤΟΚ Δ[Ε] ΑΚ[Ν]ΑΥ ΕΝΙΜΝΤΝΟΒ
 ΑΚΑΖΕΡΑΤΚ [Ε]ΚΕ⁷ ΝΑΤΩΧΝ Τ
 5 CΜΟΥ ΕΡΟΚ [ΠΙ]ΩΤ CΜΟΥ ΕΡΟΙ
 ΠΙΩΤ ΕΙΨ[Ο]ΟΠ ΕΤΒΗΗΤΚ
 ΕΚΨΟΟΠ ΕΙΤ[ΒΕ] ΠΝΟΥΤΕ Ε
 ΤΒΗΗΤΚ ΤΨΟΟΠ ΖΑΤΟΟΤΩ Μ
 ΠΗ ΕΤΜΜΑΥ ΝΤΚ ΟΥΟΕΙΝ
 10 ΕΚΝΑΥ ΕΥΟΥΟΕΙΝ ΑΚΟΥΩ
 ΝΖ ΝΝΟΥΟΕΙΝ ΕΒΟΛ ΝΤΚ ΟΥ
 ΜΙΡΩΘΕΑC⁸ ΝΤΟΚ ΠΕ ΠΑΜΙΡΩ
 ΘΕΟC ΤCΜΟΥ ΕΡΟΚ ΝΘΕ Ν
 ΟΥΝΟΥΤΕ ΤCΜΟΥ ΕΤΕΚ
 15 ΜΝΤΝΟΥΤΕ ΟΥΝΟΒ ΠΕ ΠΙΑ
 ΓΑΘΟC ΝΑΥΤΟΓΕΝΗC ΕΤΑΦΑ
 ΖΕΡΑΤΩ⁹ ΠΝΟΥΤΕ ΕΤΑΦΡ ΨΟΡΠ
 ΝΑΖΕΡΑΤΩ..

P. 121

- ΤΝCΜΟΥ ΕΡΟΚ ΖΝ (Ο)ΥΜΝΤΨΑ
 ΕΝΕΖ ΤΝCΜΟΥ ΕΡΟΚ ΕΤΑΝ
 ΝΟΥΖΜ [ΕΒ]Ο[Λ] ΖΑ ΝΙΚΑ(Τ)Α ΟΥΑ¹⁰

7 ε is a dialectal variant of the stative of ΕΙΡΕ (Ο).

8 ΜΙΡΘΕΑC and ΜΙΡΩΘΕΟC are proper nouns.

9 In some dialects the form ΕΤ is used for the relative conversion of the past (instead of ΝΤΑ-).

10 The expression ΚΑΤΑ ΟΥΑ here means *individually*.

ḢΤΕΛΙΟΣ· Ḣ[ΤΕ]ΛΙΟΣ ΕΤΒΗΗ

- 5 ΤΚ· ΝΗ ΕΤΑ[ΥΡ] ΤΕΛΙΟΣ ḢḢΜΑΚ·
 ΠΗ ΕΤΧΗΚ [Π]Η ΕΤΕ ΨΑΦΧΩΚ
 ΠΙΤΕΛΙΟΣ ΕΒΟΛ ΖΙΤḢ ΝΑΙ ΤΗΡΟΥ·
 ΠΑΙ ΕΤΕΙΝΕ¹¹ ΖḢ ΜΑ ΝΙΜ· ΠΙΨΜḢΤ
 ΖΟΟΥΤ· ΑΚΑΖΕΡΑΤΚ· ΑΚḢ ΨΟ
 10 ḢΠ ḢΑΖΕΡΑΤΚ· ΑΚΠΩΨ ΖḢ ΜΑ
 ΝΙΜ ΑΚḢΩ ΕΚΕ ḢΟΥΑ· ΑΥΩ
 ΝΗ ΕΤΑΚΟΥΑΨΟΥ ΑΚΝΑΖΜΟΥ·
 ΚΟΥΨΩ ΔΕ ΕΤΡΕΥΝΟΥΖḢ
 ḢḢΙ ΝΗ ΤΗΡΟΥ ΕΤḢΠΨΑ· ḢΤΚ
 15 ΟΥΤΕΛΙΟΣ ḢΤΚ ΟΥΤΕΛΙΟΣ
 ḢΤΚ ΟΥΤΕΛΙΟΣ· †ΨΟḢΠ
 ḢΣΤΗΛΗ ḢΤΕ ḢḢΘ·

¹¹ Who is similar (to himself).

The Gospel of Mary (BG 1)

This text is taken from the edition by A. Pasquier, *L'Évangile selon Marie (BG 1)* (Bibliothèque copte de Nag Hammadi, section « textes » 10), Québec 1983. There is a French translation of the text in this volume.

P. 9

- 5 ΝΤΑΡΕΦΧΕ¹ ΝΑΙ ΑΦΒΩΚ ΝΤΟΟΥ ΔΕ
 ΝΕΥḢΛΥΠΕΙ ΑΥΡΙΜΕ ḢΠΨΑ ΕΥ
 ΧΩ ΜΜΟC ΧΕ ΝΝΑΨ ḢΖΕ ΕΝΝΑΒΩΚ
 ΨΑ ΝΖΕΘΝΟC ḢΤḢḢΤΑΨΕΘΕΙΨ Ḣ
 ΠΕΥΑΓΓΕΛΙΟΝ ΝΤΜḢΤΕΡΟ² ΜΠΨΗ
 10 ΡΕ ΜΠΡΩΜΕ ΕΨΧΕ ΠΕΤḢΜΑΥ Ḣ
 ΠΟΥ†CΟ ΕΡΟΦ ΝΑΨ ḢΖΕ ΑΝΟΝ ΕΥ
 ΝΑ†CΟ ΕΡΟΝ ΤΟΤΕ ΑΜΑΡΙΖΑΜ³ ΤΩ
 ΟΥΝ ΑCΑCΠΑΖΕ ΜΜΟΟΥ ΤΗΡΟΥ
 ΠΕΧΑΣ ΝΝΕCСNHΥ ΧΕ ΜΠḢΡΙΜΕ
 15 ΑΥΩ ΜΠḢḢΛΥΠΕΙ ΟΥΔΕ ΜΠḢḢ ΖΗΤ
 CΝΑΥ ΤΕΦΧΑΡΙC ΓΑΡ ΝΑΨΩΠΕ
 ΝΜΜΗΤḢ ΤΗΡ<Τ>Ν ΑΥΩ ΝCḢCΚΕΤΑ
 ΖΕ ΜΜΩΤḢ ΜΑΛΛΟΝ ΔΕ ΜΑΡḢ
 CΜΟΥ ΕΤΕΩΜḢḢΤΝΟḢ ΧΕ ΑΦCḢ
 20 ΤΩΤḢ ΑΦΑΔΑΝ ḢΡΩΜΕ ΝΤΑΡΕΜΑ
 ΡΙΖΑΜ ΧΕ ΝΑΙ ΑCΚΤΕ ΠΕΥΖΗΤ
 [ΕΖ]ΟΥΝ ΕΠΑΓΑΘΟΝ ΑΥΩ ΑΥḢΑΡΧΕ
 [CΘΑΙ] ΝḢΓΥΜ[Ν]ΑΖΕ ΖΑ ΠΡΑ ΝḢΨΑ
 [Χ]Ε ΜΠ[CΩΡ]

¹ ΝΤΑΡΕ is a dialectal variant for ḢΤΕΡΕ.

² ΜḢḢ-ḢΡΟ.

³ ΜΑΡΙΖΑΜ is a proper noun: Mary.

P. 10

- πεχε πετροс мμαριζαμ хе тсω
 νε τ̄νσοοϋν хе νερεп̄с̄ωρ ογαϋе
 н̄зоуо пара п̄кесееπε нс̄зιμε
 хω нан н̄нψαхе м̄п̄с̄ωρ етеειρε
 5 м̄πεϋмееϋе нαι етесооϋн м̄мо
 оϋ н̄нанон ан оϋδε м̄п̄н̄с̄отмоу
 асоϋωϋβ н̄би мариζαμ πεδас
 хе пеθηп̄ еρωτ̄н̄ †натама⁴ τη
 τ̄н̄ еροϋ αϋω асархеи н̄хω наϋ
 10 н̄νειψαхе хе аиноκ⁵ πεχас аи
 наϋ επ̄х̄с̄ з̄н̄ оϋζορομα αϋω аει
 хоос наϋ хе п̄х̄с̄ аинаϋ ерок м̄
 ποοϋ з̄н̄ оϋζορομα аϋоϋωϋβ пе
 хаϋ нαι хе наιατε хе н̄τεκιμ ан
 15 еrenaϋ еροει п̄ма гαρ етeρεп̄ноϋс̄
 м̄маϋ еϋμμαϋ н̄би пеzo⁶ πεχαι
 наϋ хе п̄х̄с̄ тeноϋ петнаϋ еφο
 ρома еϋнаϋ еροϋ <з̄н̄>теψ̄χ̄н̄ <н̄>
 πεπ̄на̄ аϋоϋωϋβ н̄би п̄с̄ωρ пе
 20 хаϋ хе еϋнаϋ ан з̄н̄ теψ̄χ̄н̄ оϋ
 де з̄м̄ πεπ̄на̄ аλλα πноϋс̄ етψ̄[оп̄]⁷
 з̄н̄ теϋм̄hte м̄πεϋс̄наϋ н̄то[ϋ пет̄]
 наϋ еφοροма...

4 тама is a dialectal variant of тамо.

5 аиноκ for анок.

6 еzo is a dialectal variant of аzo.

7 ψоп̄ is a dialectal variant of ψооп̄.

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- 7 ... н̄тереμαριζαμ хе
 нαι аска ρωс̄ з̄ωс̄те н̄тап̄с̄ωρ
 ψαхе н̄м̄мас̄ ψа̄ п̄ееιμα
 10 аϋоϋωϋβ де н̄би андреас πεχαϋ
 н̄несн̄ηϋ хе ахи петет̄н̄хω
 м̄моϋ з̄а̄ пра н̄н̄εntас̄х̄[ο]οϋ
 анок мен †ρ̄πισ̄теϋе ан хе
 ап̄с̄ωρ хе нαι еψ̄хе нисβοοϋ
 15 ε̄ γαρ з̄н̄кемееϋе не аϋоϋω
 ϋβ н̄би петрос πεχαϋ з̄а̄ пра
 н̄неειζβ̄ηϋе н̄теειmine аϋ
 х̄ноϋοϋ етβε п̄с̄ωρ хе м̄ητι
 аϋψαхе м̄н̄ оϋс̄з̄ιμε н̄х̄ιοϋе
 20 еρον з̄н̄ оϋων̄з̄ еβολ ан εнна
 κτον з̄ωων̄ н̄τ̄н̄с̄ωτ̄м̄ τηρ̄н̄
 нс̄ωс̄ н̄т̄<а>ϋс̄от̄п̄с̄ н̄зоуо ерон

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- тоτε а̄ιμ̄αριζαμ ριμε πεχас м̄
 петрос <хе> παс̄он̄ петре⁸ з̄ιε εκ
 мееϋе еоϋ (401) екмееϋе хе н̄ται
 мееϋе еροοϋ μαγαат з̄м̄ па
 5 з̄ηт̄ η̄ еειχῑ βολ̄ επ̄с̄ωρ̄ аϋоϋ
 ωϋβ н̄би л̄еϋει⁹ πεχαϋ м̄петрос
 хе петре̄ х̄ιν̄ εне̄з̄ κ̄ωоп̄¹⁰ н̄ρεϋ
 νοϋβс̄ †наϋ ерок тeноϋ ек̄

8 Πέτρε is the vocative of Πέτρος.

9 λεγει is a proper noun: Levy.

10 ψоп̄ for ψооп̄.

ΓΥΜΝΑΖΕ ΕΖΝ ΤΕCΖΙΜΕ ΝΘΕ Ν

10 ΝΙΑΝΤΙΚΕΙΜΕΝΟC ΕΨΧΕ ΑΠ

CΩΤΗΡ ΔΕ ΑΑC ΝΑΞΙΟC ΝΤΚ ΝΙΜ

ΔΕ ΖΩΚ ΕΝΟΧC ΕΒΟΛ ΠΑΝΤΩC

ΕΡΕΠCΩΤΗΡ CΟΟΥΝ ΜΜΟC ΑC

ΦΑΛΩC ΕΤΒΕ ΠΑΙ ΑΦΟΥΟΥC ΝΖΟΥ

15 Ο ΕΡΟΝ ΜΑΛΛΟΝ ΜΑΡΝΨΙΠΕ ΝΤΝ

† ΖΙΩΩΝ ΜΠΡΩΜΕ ΝΤΕΛΙΟC

ΝΤΝΧΠΟQ ΝΑΝ ΚΑΤΑ ΘΕ ΝΤΑQ

ΖΩΝ ΕΤΟΟΤΝ ΝΤΝΤΑΨΕΟΕΙΨ

ΜΠΕΥΑΓΓΕΛΙΟΝ ΕΝΚΩ ΑΝ ΕΖΡΑΙ

20 ΝΚΕΖΟΡΟC ΟΥΔΕ ΚΕΝΟΜΟC ΠΑ

ΡΑ ΠΕΝΤΑΠCΩΡ ΧΟΟQ ΝΤΕΡΕ

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[ΛΕ]Υ[ΕΙ ΔΕ ΧΕ Ν]ΑΙ ΑΥΩ ΑΥΡΑΡΧΕΙ Ν

ΒΩΚ [ΕΤΡΕΥΤ]ΑΜΟ ΝCΕΤΑΨΕΟΕΙΨ

Π[Ε]ΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ

ΜΑΡΙΖΑΜΜΗ

Glossaries & Index

Coptic glossary

The Coptic words that appear in the examples, the exercises and the texts appear in this glossary following the order of the consonants. They are arranged in the same way as in the *Coptic Dictionary* by W. E. CRUM. For each verb the existing prenominal and prepersonal forms and the stative are given. Composite words and derivations figure under the original or the most characteristic word. The double consonants Θ, Ξ, Φ, Χ et Ψ can be respectively found under ΤΖ, ΚΣ, ΠΖ, ΚΖ and ΠΣ.

Α

α: *precedes an approximate number* (cf. 088)

αΙΑΙ: to increase; to grow

ΑΛΙ, ΑΛΙΤ: *imper. of* ΩΛ

ΑΛΟ: *imper. of* ΛΟ

ΑΛΟΥ: child, youngster

ΑΛΩ (f.), pl. ΑΛΟΟΥΕ: pupil, eye

ΑΜΟΥ, ΑΜΗ, ΑΜΗΕΙΤΝ: *imper. of* ΕΙ

ΑΜΑΖΤΕ: to prevail, to rule ; to embrace; to restrict, to detain

ΑΝ: *negation particle*

ΑΝ- (m.): chief of, great one

ΑΝΑ: pleasure, will

Ḑ-ΑΝΑ: to please; to be pleased

ΑΝΙ-: *imper. of* ΕΙΝΕ

ΑΝΓ: *see* ΑΝΟΚ

ΑΝΟΚ, ΑΝΓ-: *pers. pron.: I*

ΑΝΟΝ, ΑΝ(Ḥ)-: *pers. pron.: we*

ΑΝ(Ε)ΙΝΕ: *imper. of* ΕΙΝΕ

ΑΝΧΒΕ/ΑΝΖΗΒΕ (f.): school

ΑΝΔΥ: *imper. of* ΝΔΥ

ΑΝΔΩ (m.): oath

ΑΠΑ: Apa, Father (*monastic title*)

ΑΠΕ (f.), pl. ΑΠΗΥΕ: head, chief

ΑΠΟΤ (m.), pl. ΑΠΗΤ: cup

ΑΠΗΥΕ: *pl. of* ΑΠΕ

ΑΡΙ-: *imper. of* ΕΙΡΕ

APIKE (m.): blame, fault
ON-APIKE: to blame
APIPE: *imper. of EPE*
APOOYE (*always pl.*): burr, thistle
APHX(N): limit, end
-ACE: -six (cf. 085)
AT: *negation*: without
AT.ZHT (AHT): insensible
AT.NAY EPOQ: invisible
AYEI: *imper. particle*: give! bring hither! come!
AYW: *conj.*: and
AYWN-: *imper. of OYWN*
AW: *interrogative pron.*: which? what? who?
AWAI: to become many, to multiply; to be many
AWE: *see EWE*
AWKAK: *see WY*
-AQTE: -four (cf. 085)
AZE: *see WZE*
AZO (m.), pl. **AZOWP**: treasury
AZOWP: *pl. of AZO*
AZPO: what about...? why?
AXI-: *imper. of XW*
AXN-, AXNT (sometimes **EXN-**): *prep.*: without

B

BW (f.): tree
BW N-KNT: fig tree
BW N-ELOOLE: vine
BWK, BHK: to go
BEKE (m.): salary, remuneration
XAI-BEKE: who receives a salary, mercenary
BOL (m.), **BAL(N)**, **BALAN**: the outside
NBAL-, NBALAN: *prep.*: beyond, except
P-BOL: to be liberated; to escape
BWL, BEL-, BOL, **BHL**: to loosen, to untie; to set free
EBOL: *adv.*: outside
CABOL: *prep.*: outside of, externally
QABOL: *prep.*: towards the outer side

ZABOL: *prep.*: from
ZIBOL: *prep.*: outside, except, before
BALOT (f.): skin garment; skin bag
BALMPE (m./f.): goat
BWON (m.), **BOONE** (f.): evil, bad
BOONE: *see BWON*
BNT (m./f.): *see QNT*
BPE: new, young
BHT (m.): palm leaf
BHT: *see BOTE*
BOTE (f.): spiteful thing, abomination
BOTE, BET-/BOT-, BHT, BHT: pollute; detest; *stative*: to be hated, damned

E

E-, EPO: *direction*: toward, for, against
EBOL: *see BWL*
EBHN (m./f.): poor
EBOT (m.): month
ELOOLE (m.): grape
MA N-ELOOLE: vineyard
EMATE: *adv.*: very, much
EMAY: *adv.*: there (*with movement*)
ENE: *circonst. conversion of the preterit conversion* (cf. 241, 434)
ENNE: *variant form for the optative* (cf. 336)
ENEZ (m.): eternity; *adv.*: always, eternally
QAI-ENEZ: eternal(ly); forever
MNT.QAI-ENEZ: eternity
EPECHT: *adv.*: downward
EPO: *see E-*
EPAT: *see PAT*
EPHT: vow, promise, devote; *nn m.* (pl. **EPATE**): vow, promise
EPATE: *pl. of EPHT*
EPHY: *expresses reciprocity* (cf. 292)
ECOOY (m.): sheep
ETBE-, ETBHHT: *prep.*: because of, concerning
ETBHHT: *see ETBE-*
EOOY (m.): honour, glory
†-EOOY: to give glory, to glorify; to praise; *nn m.*: glory
EY-: can, to be able to

εϣωπε: *conj.*: if (cf. 429, 442)
 εϣϣε: *see also* ϣϣε: it is fitting, right
 εϣχε: *conj.*: if (cf. 429, 438, 442)
 εϣχεπε: *used in the apodosis of a contra-factual conditional sentence* (cf. 438)
 εζε (m./f.): bull, cow
 εζοϣν: *adv.*: inside
 εζραι: *adv.*: upside; downside; *adv. strengthening the preceding prep. or verb*
 εζοϣο ε-, εζοϣε: more than, *see* ζοϣο
 εχν-: *see* αχν-
 εδωϣ, εδοοϣε (m./f.): Ethiopian, black

Η

ηι (m.): house
 η(η)πε: *see* ωπ
 ηρπ (m.): wine

ΕΙ/Ι

ει, ηνγ†: to go; to come
 εια, ειατ: eye, sight
 ζαειατ: before
 ειε: *interrogative particle* (cf. 399): if, either; *particle introducing an apodosis*: then, unless, without (cf. 438); *interjection strengthening the following word*: well then, surely
 ειω (εβολ), εια-, ειαα, ειη†: to wash
 ειμε: to know, to understand
 εινε, (ε)ν-, ντ: to bring, to carry
 εινε: to resemble, to be like; *nn m.*: aspect, likeness; resemblance
 ειεπ-: *see* ειοπε
 ειοπε (f.): work
 ειεπ-ϣε: wooden, timber
 ειεπ-ϣωτ: commerce, merchandise
 ειοορ (m.): canal
 χιοορ: to ferry over, to ford river, to cross
 ειρε, (ε)ρ-, αα, ο†: to do; to become; *stative*: to be
 ειωρζ, ειερζ-/ειαρζ-, ειορζ: to see, to perceive; *nn m.*: vision, view
 ειc: behold! *Introduces existential sentences* (cf. 300–307)
 ειc ζη(η)τε: behold!
 ειατ: *see* εια
 ειωτ (m.), pl. ειοτε: father

ειοτε: *pl. of* ειωτ
 ειϣε, αϣτ-/εϣτ-, αϣτ, αϣε†: to hang
 ειωζε (m.): field
 ειεζ-ελοολε: vineyard
 ειεζ-ϣην: orchard

Κ

κ, κ- (m.): *pers. pron.*: you
 κε (m.), κετε (f.), pl. κοοϣε: *indef. pron.*: other, also (cf. 024)
 κω, κα-, καα, κη† (εβολ): to put; to allow; to let; to leave; to forgive
 κω νca-: to put, to leave behind; to renounce
 κα ρω, καραειτ†: to be silent
 κα-ρωϣ (m.): silence
 κβο, κβε-, κηβ: to be cold; to freeze; *nn m.*: cold, freshness
 † κβο: to refresh, to make cold
 κωκ, κηκ† (often with αζηγ): to peel, to strip naked
 κωκαζηγ: *nn m.*: nudity
 κακε (m.): darkness
 κακια: *same meaning as* κακε
 κλοολε (f.): cloud
 κλομ (m.), pl. κλοομ: crown
 κλοομ *pl. of* κλομ
 κωλζ, κλζ-, κολζ, κολζ†: to beat, to strike, to knock
 κωλχ, κ(ε)λχ-, κολχ: to bend
 κλχ-πατ: genuflexion
 καμ (m.): reed, rush
 κим, кемт-, кемт: to move; to be moved
 ατ.κим: immovable
 κημε (f.): Egypt
 κωμϣ, κμϣ-, κομϣ: to sneer; to mock; to contemn; *nn m.*: mockery; contempt
 κωnc, κenc-, κο(ο)nc, конc†: to pierce, to slay
 коун(т), коуоун: bosom
 κντε (m.): fig
 κρμρμ: to murmur; to be vexed; *nn m.*: murmuring, complaint
 кеec (pl.): bones
 ζοϣρ (m.): ring
 κωτ, κετ-, кот: to construct, to build, to form; *nn m.*: construction; edification
 кете; *see* ке

ΚΩΤΕ, ΚΕΤ-, ΚΟΤ-, ΚΗΤ[†]: to turn, to go round; to look for; (*with ε-*) to surround; *nn m.*: turning round, circuit, surroundings

ΚΤΟ, ΚΤΕ-, ΚΤΟ-, ΚΤΗΥ[†]: to turn, to surround; to return

ΚΟΟΥΕ: *see* ΚΕ

ΚΟΥΙ: little, small

Ḳ-ΚΟΥΙ: to be little, to be few, to be little time

ΚΑΥ (f.): reed

ΜΑ Ḳ-ΚΑΥ: bed, plantation of reeds

ΚΑΖ (m.): land, earth

ΚΩΖΤ (m.): fire, flame

Λ

ΛΟ: to stop, to cease

ΛΙΒΕ, ΛΕΒΤ-, ΛΟΒΕ[†]: to be mad; *nn m.*: madness

ΛΩΚΚ/ΛΩΧ, ΛΧ-, ΛΟΧ-, ΛΟΧ[†]: to bite, to pierce, to stab

ΛΙΚΤ-: veil, covering

Ḳ-ΛΙΚΤ-: on top of, covering

ΛΩ(Ω)Μ(Ε), ΛΟ(Ο)ΜΕ-/ΛΑΛΜ(Ε)-: to wither, to fade; to be filthy *nn m.*: filth, witheredness

ΑΤ.ΛΩΩΜ(Ε): unfading; immaculate

ΛΑΣ (m.): tongue

ΛΑΑΥ: *adv.*: in nothing, no way

ΛΑΑΥ: *indef. pron.*: someone, something; *adv.*: at all

ΛΩΧΖ, ΛΕΧΖ-, ΛΟΧΖ-, ΛΟΧΖ[†]: to be crushed, effaced; to be sticky, adhesive *nn m.*: anguish, oppression

ΛΟ(Ε)ΙΒΕ (f.): cause; excuse

Μ

ΜΑ (m.): place

Ε-Π.ΜΑ Ε-: instead of

ΜΑ: *imper. of* †

ΜΑΙ-: *part. cstr. of* ΜΕ: loving

ΜΑΙ-ΝΟΥΤΕ: God-loving, pious

ΜΕ (f.): truth

ΜΕ, ΜΕΡΕ-, ΜΕΡΙΤ-: to love

ΜΕΡΙΤ, pl. ΜΕΡΑΤΕ: beloved

ΜΟΥ, ΜΟΥΤ[†]: to die; *nn m.*: death

ΜΟΥΙ (m./f.): lion

ΜΑΑΒ, ΜΑΑΒΕ, ΜΑΒ-: thirty

ΜΟΚΜΕΚ, ΜΕΚΜΟΥΚ-: to think, to ponder; to meditate, to intend; *nn m.*: thought

ΜΑΚΖ (m.): neck

ΜΟΥΚΖ, ΜΟΚΖ-, ΜΟΚΖ[†]: to afflict, to oppress

ΜΚΑΖ: to be painful, difficult; to be grieved; *nn m.*: pain, difficulty, grief, suffering

Ḳ-ΜΚΑΖ: to be pained, grieved

ḲΜΟ-: *see* Ḳ-

(Ḳ)ḲḲ: there isn't; *introduces a negative durative sentence with indefinite subject* (cf. 267)

ḲΜΟΝ: *adv.*: verily

ḲΜΟΝ: *negation*: not (cf. 442)

ḲΜΗΝΕ: *adv.*: every day, daily

ḲΜΙΝΜΜΟ-: *reflexivity marker* (cf. 291)

(Ḳ)ḲḲΤΕ-, (Ḳ)ḲḲΤΑ-: to have not

ḲΜΑΤΕ: *adv.*: only, exclusively

ḲΜΑΥ: *adv.*: there

ḲḲ-, ḲḲΜΑ-: *prep.*: with; and

ΜΑΕΙΝ (m.): sign

ΧΙ-ΜΑΕΙΝ: to predict

ΡΕΧ.ΧΙ-ΜΑΕΙΝ: fortune-teller

ΜΟΥΝ(Ε), ΜΗΝ(Ε)-, ΜΗΝ[†] (ΕΒΟΛ): to continue; to remain; to keep on doing

ΜΙΝΕ (f.): sort, quality, manner

ΜΟΟΝΕ, ΜΕΝΕ-, ΜΑΝΟΥ(ΟΥ)-: to pasture, to feed

ḲḲḲ: *to build abstract nouns* (cf. 049)

ḲḲḲ-: *see* ΜΗΤ

ḲḲḲΡΕ (m.): witness; testimony

Ḳ-ḲḲḲΡΕ: to be a witness, to testify

ḲḲḲ-: *negation of the imper.* (cf. 142)

ḲḲḲΡ (Ε-): *negation of the imper.* (cf. 143)

ḲḲḲΡΑ: to be worthy; *nn m.*: worth, desert, fate

ḲḲḲΡΑ: *adv.*: very

ΜΟΥΡ, Μ(Ε)Ρ-, ΜΟΡ-, ΜΗΡ[†]: to bind, to gird, to tie; *nn m.*: band, girth, strap

ΜΕΡΕ-: *negative aorist* (cf. 325)

ΜΕΡΙΤ: *see* ΜΕ

ΜΕΡΑΤΕ: *see* ΜΕ

ΜΑΣ: *see* ΜΙΣΕ

ΜΑΣΕ: *see* ΜΙΣΕ

ΜΙΣΕ, ΜΑΣ-/ΜΕΣ-, ΜΑΣΤ-/ΜΕΣΤ-: to bear, to bring forth; *nn m.*: offspring, generation

ΑΤ.ΜΙΣΕ: unborn

ḲḲḲ.ΑΤ.ΜΙΣΕ: the fact of not being born

ΜΑΣ (m) young

MAC **Ḳ-MOYI**: lion cup
MACE (m.): young animal; calf, bull
MACT-: *part. cstr. of MOCTE*
MACT-NOYTE: God-hating, impious
MOCTE, MECTE-, MECTW: to hate; *nn m.*: hatred
MCOOY *pl. of ḲCAZ*
ḲCAZ (m.), *pl. MCOOY*: crocodile
MHT, MHTe, MNT-: ten
MA TOI (m.): soldier
MHTe (f.): middle
MOTE (m.): neck
MOYTE: to call, to speak
MTO (m.): face, presence
MTON, MOTN[†]: to rest; to be calm; *nn m.*: rest
MAAY (f.): mother
MOOY (m.): water
MA YAA(T): alone, only
MEEYE: to think; *nn m.*: thought, memory
Ḳ-MEEYE, Ḳ Ḳ-Π.MEEYE: to remind, to remember
MOYOYT, MEYT-, MOOYT: to kill
MEWE-, MEWA: to ignore
MEWA^κ: maybe
MHHWE (m.): multitude, mass
MIWE, MEW-/MAW-, MAW: to fight; to attack
MOOWE: to wander, to walk
MEWA^κ: *see MEWE-*
MEWWE: *negation of (e)WWE*
MAZ (m.): nest, shelter
MEZ-: *used to build ordinal numbers (cf. 091)*
MOYZ, MEZ/MAZ-, MAZ^κ/MOZ^κ, MEZ[†]: to fill; to be full
MOIZE (f./m.): miracle
MZIT (m): Nord
MZAA Y (m.): tomb
MAAXE (m.): ear

N

N-, **ḲMO**: *locative, temporal, instrumental preposition; connection with direct object; genitive; preposition expressing identity; introduces the object; partitive genitive*
N-, **NA**: *prep. dative*

NA: *precedes an approximate number (cf. 089)*
NA: to have pity, mercy; *nn m.*: pity, charity
AT.NA: without compassion
MNT.AT.NA: lack of compassion
MNT.NA: alms
NA: to go
NAZ-/NAE-, NAZ(A): to be great
NOYB (m.): gold
NOBE (m.): sin
AT.NOBE: without sin
Ḳ-NOBE: to sin
PEQ.Ḳ-NOBE: sinner
NKA (m.): thing
NKOTK: to sleep
NIM: *indef. pron./art.*: each, every (cf. 024, 169, 172)
OYON NIM: everyone
NIM: *interrogative pron.*: who?
NMM: *see MN-*
NA NOY-, NANOY: to be good
Π.ET.NANOY^κ: the Good
NOYNE (f.): root
NECE-, NECW: to be beautiful
NECBW: to be smart, intelligent
ḲCABHA: *conj.*: if not; *adv.* outside of; except
NEEICTE: *introduces the apodosis after a contra-factual condition (cf. 438)*
NAHT: *part. cstr. of NA*: pity, compassion, charity
MNT.NAHT: pity; charity
NAIAT: to be blessed
NTE-, NT: *prep. genitive*
NTO, NTE (f.sg.): *pers. pron.*: you
NOYTE (m.), **NTWPE** (f.): God, Goddess
NTOK, NTK- (m.sg.): *pers. pron.*: you
NTWPE: *see NOYTE*
NTOC: *pers. pron.*: she
NTWTN, NTETN- (pl.): *pers. pron.*: you
NTOOY (m./f. pl.): *pers. pron.*: they
NTOQ, NTQ-: *pers. pron.*: he
NA Y: to see; to look; *nn m.*: sight, view, vision
NA Y (m.): hour, time
NHY: *stative of EI*

ΝΑΥΕ-, ΝΑΥΩ: to be many, much
 ΝΩΥΟΤ, ΝΑΥΤ†: to be hard, strong, difficult
 ΝΕΩΠ-: to be good
 ΝΟΩΡΕ (f.): good, profit, advantage
 Π-ΝΟΩΡΕ: to be useful
 ΝΕΖ (m.): oil
 ΝΑΖΒ (m.): yoke
 ΝΑΖΒ (f.): shoulders, back, neck
 ΝΟΥΖΜ, ΝΕΖΜ-/ΝΑΖΜ-, ΝΑΖΜ, ΝΑΖΜ†: to be saved, safe; to escape from; to save, to preserve; *nn m.*: safety
 ΝΖΟΥΝ: *prep.*: in, within
 ΝΑΖΡΝ: *see* ΖΟ
 ΝΖΗΤ: *see* ΖΗ-
 ΝΑΖΤΕ, ΝΖΟΤ, ΝΑΖΤ†: to have faith, to believe
 ΜΝΤ.ΝΑΖΤ: belief
 ΝΖΟΥΟ Ε-, ΝΖΟΥΕ: more than, *see* ΖΟΥΟ
 ΝΟΥΧ: lying, false, pseudo-
 ΝΟΥΧ: *see* ΝΟΥΧΕ
 ΝΟΥΧΕ, ΝΕΧ, ΝΟΧ-/ΝΑΧ, ΝΗΧ†: to throw, to cast
 ΝΟΒ: great, big
 ΜΝΤ.ΝΟΒ: greatness
 ΝΕΩ: to be ugly
 ΝΟΒΝΕΒ, ΝΕΒΝΕΒ-, ΝΕΒΝΟΥΒ: to reproach, to mock; *nn m.*: reproach
 ΝΟΥΒ, ΝΕΚ-, ΝΟΒ: to be wroth, to be angry
 ΡΕΩ.ΝΟΥΒ: wrathful person

Ο

Ο (Ν-) (*stative of εΙΡΕ*): to be
 ΟΒΩ: *see* ΩΒΩ
 ΟΕΙΚ (m.): bread
 ΟΝ: again, too
 ΟΠΤ: *see* ΩΠΠ
 ΟΕ (f.): loss, damage
 †-ΟΕ: to suffer loss, hurt, to be fined
 ΟΤΠ: *see* ΩΤΠ
 ΟΕΙΩ: *see* ΤΑΥΕ ΟΕΙΩ
 ΟΖC (m.): sickle

Π

ΠΑ, ΤΑ, ΝΑ: *poss. pron.* (cf. 019)
 ΠΑΙ, ΤΑΙ, ΝΑΙ: *dem. pron.* (cf. 013)
 Π(Ε), Τ(Ε), Ν(Ε): *def. art.* (cf. 016, 054)
 ΠΕ, ΤΕ, ΝΕ: *dem. pron.* (cf. 014)
 ΠΕ (f.), pl. ΠΗΥΕ: heaven
 ΠΗ, ΤΗ, ΝΗ: *dem. pron.* (cf. 013)
 Π(Ε)Ι (f.): kiss
 †- Π(Ε)Ι: to kiss
 ΠΕΙ, ΤΕΙ, ΝΕΙ: *dem. art.* (cf. 015)
 ΠΩ, ΤΩ, ΝΟΥ: *poss. pron.* (cf. 020)
 ΠΩΛΒ/ΠΩΛΚ, Π(Ε)ΛΒ-/ΠΕΛΚ-, ΠΟΛΒ-/ΠΟΛΚ-/ΠΑΛΒ: to be agreed, to reach satisfaction, to decide; *with* ΕΒΟΛ: to reach conclusion, to make an end
 ΠΩΩΝΕ, Π(Ε)ΕΝΕ-, ΠΟΩΝΕ, ΠΟΩΝΕ†: to change, to turn
 ΠΩΡΚ, Π(Ε)ΡΚ-, ΠΟΡΚ: to be plucked out, destroyed; to pluck out
 ΠΩΡΧ, ΠΕΡΧ-, ΠΟΡΧ, ΠΟΡΧ†: to divide, to separate; to be divided, separated
 ΨΙC/ΨΙΤ, ΨΙΤΕ/ΨΙCΕ: nine
 ΨΑΙΤ-: *see* ΠCΤΑΙΟΥ
 ΠCΤΑΙΟΥ, ΨΑΙΤ-: ninety
 ΠΑΤ (f.): knee
 ΠΩΤ, ΠΗΤ†: to escape; to persecute; to run
 ΜΑ Ν-ΠΩΤ: refuge
 ΠΟΟΥ: today
 ΠΗΟΥΕ: *pl. of* ΠΕ
 ΠΩΥ(Ε), ΠΕΥ-, ΠΟΥ, ΠΗΥ†: to divide; to separate; to part
 ΠΩΥC, ΠΕΥC-, ΠΟΥC, ΠΟΥC†/ΠΟΥC†: to be amazed, beside oneself; to amaze; to turn aside
 ΠΩΖ, ΠΕΖ-, ΠΟΖ, ΠΗΖ†: to break, to burst, to tear; *nn m.*: division; piece; part
 ΠΩΖ, ΠΕΖ-, ΠΗΖ: to reach, to attain to
 ΠΑΖΡΕ (m.): medicament, drug, remedy
 Π-ΠΑΖΡΕ: to use drugs, to heal
 ΠΩΖΤ, ΠΕΖΤ-, ΠΑΖΤ, ΠΑΖΤ†: to bend; to fall; to kneel
 ΠΑΖΟΥ (m., pl.): buttocks; back
 ΖΙ-ΠΑΖΟΥ: *prep.*: behind
 ΠΕΧΕ-, ΠΕΧΑ: to say (to have said)

P

πα (m.): state, condition; *conferring a local or generic sense to the following noun*

πα-π.πα: concerning

πα-: *component in the formation of nouns: part of*

πα-THY: sky

πi (f.): cell (of a monk); room

πο, πñ-, pω: mouth; door, gate

κα pω: to be silent

πα-π.πο: doorkeeper

επñ-, επω: *prep.*: toward, to, upon; against

ζαπñ-, ζαpω: *prep.*: beneath; before

ζιπñ-, ζιpω: *prep.*: at, upon

pω-; *see* πο

pω: *emphatic or explicative particle*

ποκζ, ποx: to burn

πñ-: *see* pωme

pωme (m.), πñ(N)-: man

πñ-μαo: rich

πññ-KHME: Egyptian

πññ-NOYTE: pious

πñ-πακοτε: Alexandrian

πime: to weep; *nn m.*: tear

πmeih (f.): tear

πομπε (f.), πñπε-, pl. πñποoye: year

πñποoye: *see* πομπε

πñ-: *see* πο

παν (m.), πεν-, πñT: name

πñT: *see* παν

ππε (m.), pl. πñnye: temple

πñnye: *see* ππε

πip (m.): pig

πpo (m.), pl. (p)pωoy: king

μñT.πpo: kingdom

ποeic: to be awake; to watch

παcte (m.): morrow

παT (m.): foot

επαT: *prep.*: to (mostly of persons)

ζαπαT: *prep.*: beneath

ζιπαT: *prep.*: toward

πhte (m.): manner, fashion, likeness

ποoyT: *see* οyποT

ποoyω: to have care for, to be intent on; *nn m.*: care, attention, anxiety

qi-ποoyω: to take care of

παωe: rejoice; *nn m.*: gladness, joy

pωωe, पेयT-/पायT-, पाय(T): to suffice, to be enough

पेe: man who (cf. 051)

पोयze (m.): evening

pωzT, पेzT-, पाzT-/पोzT-, पाzT†: to strike; to cast; to be struck; to fall; *nn m.*: stroke, blow

C

°C, C-: *pers. pron.*: she, her

ca: man of; maker of; dealer in

ca ñ-nez: oil seller

ca ñ-xi-boa: liar

ca: side, part

ñca-, ñcω: behind, after; against

ωe, ce-, ceT-: sixty

ce-: *pers. pron.*: they

ce: *affirmative particle; in answers: yes*

C(e), chY, chY†: to be filled, satisfied; enjoy

AT.CI: insatiate

MñT.AT.CI: unsatedness, greed

co: *nn m., occurs only in the expression* †-co

†-co (e-): to spare; to refrain; *nn m.*: forbearance; abstinence

co(e): *see* cooy

caBe (m.), caBH (f.): wise

cωBe: to laugh; to mock

CBω (f.), pl. CBOoye/CBωoye: doctrine, teaching

xi-CBω: to get teaching; to be taught

CñBe, CBBe-, CBbHT-, CBbHy: circumcise; *nn m.*: circumcision

CBOK: to become small, to be small; to make less

caBHΛ: *see* ñcaBHΛ

coBT (m.): wall, fence

COBTe, CBTe-, CBTωT, CBTωT†: to prepare, to set in order; to be ready

CBOoye, CBωoye: *pl. of* CBω

CIKe, ceKT-, caKT, co(o)Ke†: to grind, to pound

ωne ñ-CIKe: grinding stone

coΛcΛ, cΛcΛ-, cΛcωΛ, cΛcωΛ†: to be comforted; to comfort; *nn m.*: consolation

CMH (f.): voice, sound
 CMOY, CMAMAAAT/CMAAT: to bless; to praise
 CMINE, CM(E)N-, CMNT, CMONT: to be established, set right; to establish, to construct;
nn m.: confirmation, agreement, adornment
 CMHT: see CWTM
 CMOT (f.): form; character; likeness; pattern
 CAEIN (m.): physician
 CON (m.), CONE (f.), pl. CNHY: brother; sister; sibling
 CINE, CN-/C(E)NT-/CA(A)T-, CA(A)T-/CO(O)T-/CNT: to pass by, through; *nn m.*:
 passing, decline (of day)
 CO(O)NE (m.): robber
 CONE: see CON
 CWA(W)NT, C(E)NT-, CO(O)NT, CONT: to be created; to create; *nn m.*: creature; creation
 CNT: see CNA
 CNA, CNT: two
 -CNOOYC (m.), -CNOOYCE (f.): - two (cf. 086)
 CNHY: pl. of CON
 CAANW, CAANW-, CANOYW, CANAWT: to make live; to be alive; to nourish; *stative*:
 to be nourished, well fed
 CEP-: see COP
 COP, CEP-, pl. COOP, COWP: occasion, time, turn
 ZI-OY.COP: at one time, together
 COOP, COWP: pl. of COP
 CEETE: to remain over, to be remainder; to leave remaining, to spare; *nn m.*: remainder
 COTC, CEP-: to pray; to comfort
 COTCP, COTCP-, C(E)PCWP, CEPWP: to pray; to entreat; to comfort
 COTOY (m., pl.): lips
 COYRE (f.): thorn, spike, dart
 CORM, CERM-, CORM-, CORM: to go astray, to err; to lose; *nn m.*: error
 CPPE/CHPE, CPOT: to be at leisure, inoccupied; *with e-*: to have leisure for, to be
 occupied with
 CET-: see CE
 CAE (f.): fire
 CITE, CET-/CAT-/CIT-, CAT-/CET-/CIT, CHT (e-): to throw, to sow; to put
 COTE (m./f.), pl. COOTE: arrow, dart
 COTE, CET-/COT-, CO(O)T-/CA(A)T: to redeem, to rescue, to save
 CT-: see CTOI
 CTO: see TCTO
 CTOI (m.), CT-: smell
 CT-BWON: bad smell, stench
 CT-NOYGE: perfume

CWTM, CETM-, COTM: to hear; to listen
 CTMHT, CMHT: obedient (*for CETM-ZHT*)
 MNT.CTMHT, MNT.CMHT: obedience
 DIN-CWTM: hearing report
 CWTPI, CETPI-, COTPI: to choose; *nn m.*: chosen, elect
 CTWT: tremble; *nn m.*: trembling
 CHY: see CEI
 CHY (m.): time, season
 COOY, CO(E): six
 CIOOYN (f.): bath
 COYEN (m.), COYNT: value, price, worth
 COOYN, COY(E)N-, COYON: to know; *nn m.*: knowledge
 AT.COYON: without knowledge, ignorant
 COYENT: see COYEN
 COOYTN, COYTN-, COYTWN, COYTWN: to be straight, upright; to stretch; to
 straighten
 CWOY, CEOY-, COOY, COOY: to be gathered, collected; to gather, to collect
 COOYC (f.): congregation; collection
 CAW (f.): see CAW
 COEY (m.): pair
 COEY N-ENE: yoke; yoking animal
 CAW, CEW-/WEC-, COW: to strike
 CAW, CW-, CWN- (f.): blow, stroke, sore
 CW N-AA: blow (with hand)
 WCN-LOGH: lance stab
 CAW, CEW-/WEC-, COW/WOC, CHW/WHC: to be despised, humbled; to despise *nn*
m.: shame, contempt
 CAWQ, CEWQ-, COWQ, COWQ: to be despised, scorned
 CAWYE (f.): field
 CAWQ, CAWQE: seven
 CAWQ: see CAW
 COWQE: seventy
 CHQE (f.): sword; knife
 CAZ (m.): writer
 CHZ: *stative of CAZ*
 COOZE, CAZE-, CAZ(W): to be set up, upright; to set up
 CAZ, CEZAI-/CZE-, CAZ(C/T)/CAZ(T)/CEZT, CHZ: to write; *nn m.*: writing; letter
 CZIME (f.), pl. ZIOME: woman
 CAZNE: to provide; to supply
 OYEZ-CAZNE: to command
 CAZOY, CZOY(E)P-, CZOYWP: to curse; *nn m.*: curse

сбhp: to sail

сбpa2т: to rest, to pause, to be quiet; *nn m.*: quiet, rest

T

тaи: *adv.*: here

εт.тaи: who is here

тa(ε)иo, тa(ε)иe-, тa(ε)иo, тa(ε)иy: to honour; to pay respect; to adorn *nn m.*: honour

тe- (f.): *pers. pron.*: you (f. sg.)

-тh: - five (cf. 086)

†-: *pers. pron.*: I

†, †-, тaa: to give

† nа-: to give to

† зi-, зиo: to lay on; to clothe

†(ε): *see* †oу

тhнhe (m.): finger

тoωbe, тebe-, тоob-/тbbo: to repay, to requite

тba (m.): ten thousand

тbbo, тbbe-, тbbo, тbbhу†: to become pure, to be pure; purify; *nn m.*: purity; purification

тbнh, pl. тbnooye: beast

тbт (m.): fish

тоbtb, тbt(ε)b-, тbtωb: to form, to compound; to invent; *nn m.*: mix, compound

тoω2, т(ε)б2-, тоb2: to pray, to entreat; to console

тaкo, тake-, тaкo: to destroy; *nn m.*: destruction

aт.тaкo: indestructible

mнт.aт.тaкo: indestructibility

тoкc, тeкc-, токc, токc†: to pierce; to bite; to be pierced; to be studded (with nails)

тeкc-тhнhe: to point finger at; to show

тaлo, тaлe-, тaлo, тaлhy†: to lift, to offer up; to set up; to go up, to mount

тoλm, тоλm, тоλm: to be defiled, besmirched; to defile; *nn m.*: stain, pollution

тm: *negation*: not (cf. 118, 132)

тaмio, тaмie-, тaмio, тaмhy†: to make; to create; *nn m.*: thing made; creation

тaмo, тaмe-, тaмo: to tell, to inform

†me (m.): town, village

тmмо, тm(м)e-, тm(м)o-/тm(м)e: to nourish

тoмнт: *see* тoмт

тoмc, т(ε)mc-, том(ε)c, томc†: to bury; to be buried

тoмт, томнт: to meet, to befall; *nn m.*: meeting, event

тmзo, тmзe-, тmзo: to set on fire, to kindle; to burn; *nn m.*: burning; heat

тn-: *pers. pron.*: we

тn-: *see* тoπε

тoн: *interrogative adv.*: where? wherefrom? how?

тoн (m.): dispute, strife

†-тoн: to dispute, to quarrel; *nn m.*: dispute; fight

тeнoу: *see* oуnoу

† nа-: *see* †

тoнoу, тoнe: *adv.*: very, greatly

т(n)наy: *adv.*: when?

тnнoу, т(n)ney-, тn(n)ooy-/тnнoу†: to send

тoнтн, т(ε)нтн-, тнтoн, тнтoн†/тнтoнт†: to be like; to liken; to estimate; to speculate; *nn m.*: likeness, similitude; oracle

танзo, танze-, танзo, танзhy†: *caus. of* ωн2: to make alive, to keep alive; to be alive; *nn m.*: keeping alive; saving

танзoу†, танзeт-, танзoу†, танзht†: to trust, to believe

†ne (f.): taste

xi-†ne: to taste

тапpo (f.): mouth

тhp: all, whole, every

тpe-: *used to build a caus. inf.* (cf. 130)

тoπε (f.), тn-, тe-, тоot: hand

нтн- (nte-), нтоot: *prep.*: in; by hand of, by; with; beside; from

зaтн-, зaтоot: *prep.*: under the hand of; beside; with

зитн-, зитоot: *prep.*: by the hand of; through, by; from

тco, тce-, тco: to give to drink

тcаbo, тcabe-, тc(λ)bo: to make wise; to teach; to show

тcbko, тcbke-, тcbko: to make small, to diminish

(т)cto, (т)cte-, (т)cto, (т)cthy†: to bring; to pay back; to repeat

тоeit: to mourn; *nn m.*: mourning, lament

тоot: *see* тoπε

тoт, тет-, tot-, тht†: to be joined; to be persuaded; to be agreeable; to make equal

тto, тte-, тto: to make give, to require

тетн-: *pers. pron.*: you (pl.)

†тoн: *see* тoн

таioy: fifty

тhy (m.): wind

†oу, †(ε): five

тоoу (m.): mountain, mountainous country

тоoу, тeу-, тоoу: to buy

тоoуe (m.): shoe, (pair of) shoes

ΤΟΥΩ: *see* ΤΟΥΝ-

ΤΟΥΝ-, ΤΟΥΩ: bosom

Ε-ΤΟΥΕΝ-: *prep.*: toward (to the bosom of)

ΤΩΟΥΝ/ΤΩ(Ω)Ν, ΤΟΥΝ-, ΤΟΥΩΝ/ΤΩ(Ω)Ν: to arise; to raise; to carry

ΤΟΥΝΟC, ΤΟΥΝΕC-/ΤΟΥΝΟΥC, ΤΟΥΝΟC: to wake; to raise; to stand up; to be resuscitated; to set up; *nn m.*: raising, resurrection

ΤΩΩ, ΤΕΩ-/ΤΩΩ-, ΤΩΩ, ΤΗΩ†: to be boundary, to be fixed; to limit; to determine; *nn m.*: ordinance; destiny; affair; fashion

ΤΑΩΟ, ΤΑΩΕ-, ΤΑΩΟ: to increase

ΤΑΩΕ-ΟΕΙΩ: to proclaim, to preach

ΤΩΩ, ΤΗΕ-/ΤΑΩ-, ΤΑΩ, ΤΗΩ†: to be mixed, disturbed, clouded; to mix, to stir

ΤΑΩΟ, ΤΑΩΕ-, ΤΑΩΟ, ΤΑΩΗ†: to make to stand, to set up; to attain, to reach; to assign to; to be able

†ΤΩΕ, ΤΑΩΕ†: to become drunken, to be drunken

ΤΩΗ: *see* ΤΩΗ

ΘΑΒ (m.): leaven

ΘΒΒΙΟ, ΘΒΒΙΕ-, ΘΒΒΙΟ: to humiliate; to be humble; *nn m.*: humility

ΤΩΩΜ, ΤΕΩΜ-/ΤΑΩΜ, ΤΑΩΜ, ΤΑΩΜ†: to knock, to summon, to invite; *nn m.*: calling, convocation

ΤΩΜΚΟ, ΤΩΜΚΕ-, ΤΩΜΚΟ: to ill use; to afflict; to humiliate; *nn m.*: ill treatment; affliction

ΤΑΧΡΟ, ΤΑΧΡΕ-, ΤΑΧΡΟ, ΤΑΧΡΗ(Ο)Υ†/ΤΑΧΡΑΕΙ†: to make strong, firm, fast; to be strengthened, decided; *nn m.*: firmness, strength, solidity

ΤΩΩΒΕ, ΤΕΒ-, ΤΟ(Ο)Β, ΤΗΒ†: to be fixed, joined; to plant

(Τ)ΒΑ(Ε)ΙΟ, (Τ)ΒΑ(Ε)ΙΕ-, (Τ)ΒΑ(Ε)ΙΟ, (Τ)ΒΑ(Ε)ΙΗ†: to make ugly; to disgrace; to condemn; to be disgraced, condemned

ΟΥ

ΟΥ: *indef. art.*: a (cf. 064)

ΟΥ: *interrogative pron.*: what?

ΟΥΑ: *indef. pron.*: someone

ΟΥΑ (m.): blasphemy

ΧΙ-ΟΥΑ: to speak blasphemy

ΟΥΑ, ΟΥΕΙ: one

ΟΥΑΑ(Τ): alone

ΟΥΕ, ΟΥΗ(Η)Υ/ΟΥΗΟΥ, ΟΥΗ†: to be distant, far-reaching; *nn m.*: distance

ΟΥΕΙ: *see* ΟΥΑ

ΟΥΟ(Ε)Ι (m.): rush, course, swift movement; progress, impetuosity

†ΟΥΟ(Ε)Ι: to go about seeking, to seek; to go forward

ΟΥΩ: to cease; to stay; to stop; to finish

ΟΥΑΑΒ†: to be pure; to be saint; *see* ΟΥΟΠ

Π.ΕΤ.ΟΥΑΑΒ: saint

ΟΥΒΕ-, ΟΥΒΗ: *prep.*: opposite; toward; against

ΟΥΑΜ-: *part. cstr. of* ΟΥΩΜ

ΟΥΑΜ-ΡΩΜΕ: cannibal

ΟΥΩΜ, ΟΥ(Ε)Μ-/ΟΥΩΜ-/ΟΥΟΜ-, ΟΥΟΟΜ: to eat; to bite

ΘΙΝ-ΟΥΩΜ: food

ΟΥΝ-: there is/are

ΟΥΝ-: *used in the durative sentence with indefinite subject* (cf. 267)

ΟΥΟΝ: someone; something

ΟΥΟΕΙΝ (m.): light

ΟΥΩΝ, ΟΥΗΝ: to open

ΟΥΕΙΝΕ: to pass by

ΟΥΝΤΕ-, ΟΥΝΤΑ: to have

ΟΥΝΟΥ (f.): hour; moment

Ν-ΤΕ.ΥΝΟΥ: *adv.*: immediately

ΤΕΝΟΥ: *adv.*: now

ΟΥΩΝΩ (m.): wolf

ΟΥΩΝΩ (ΕΒΟΛ), ΟΥΕΝΩ-, ΟΥΟΝΩ, ΟΥΟΝΩ†: to reveal; to be revealed; to appear; *nn m.* revelation; apparition

ΑΤ.ΟΥΩΝΩ ΕΒΟΛ: invisible

ΟΥΟΠ: to be pure, innocent

ΟΥΗΡ: *interrogative pron.*: how many? how much?

ΟΥΡΟΤ, ΡΟΟΥ†: to be glad, eager, ready; *stative*: to be glad, fresh, flourishing; *nn m.* gladness; abundance; zeal

ΟΥΕΡΗΤΕ (f./pl.): foot, feet

ΟΥΩΤ: single; alone; any; one and same

ΟΥΤΕ-, ΟΥΤΩ: *prep.*: between, among

ΟΥΗΥ: *stative of* ΟΥΕ

ΟΥΟΕΙΩ (m.): time, occasion

ΟΥΩΩ, ΟΥΕΩ-, ΟΥΑΩ: to desire, to love; *nn m.*: desire, love

ΟΥΩΗ (f.): night

Π-ΟΥΩΗ: to pass night

ΟΥΩΩΒ, ΟΥΕΩΒ-, ΟΥΟΩΒ: to answer

ΟΥΩΩΤ: to worship; to great; to kiss

ΟΥΩΩ, ΟΥΕΩ-, ΟΥΑΩ, ΟΥΗΩ†: to put, to set; to add; to be placed; to dwell; *with* ΝΑ-: to put after; to follow

ΟΥΕΩ-ΑΩΩΝΕ: to command, to order

ΘΙΝ-ΟΥΩΩ: act of dwelling; manner of life

ΟΥΟΟΩΕ (f.): scorpion

ΟΥΧΑΙ, ΟΥΟΧ†: to be whole, safe, sound; *nn m.*: health, safety; weal

ΟΥΑΧΠ: *see* ΟΥΑΘΠ

ΟΥΑΘΠ, ΟΥΕΘΠ-, ΟΥΟΘΠ, ΟΥΟΘΠ†: to break; to be broken

Ω

ω(ω): to conceive; *nn m.*: conception

ΩΒΩ, ΕΒΩ-, ΟΒΩ, ΟΒΩ†: to forget; to be forgotten; to sleep; *nn m.*: forgetfulness; oblivion; sleep

̄Π-(Π.)ΩΒΩ: to be forgetful; to be forgotten

ΩΛ, ΟΛ-/ΩΛ-, ΟΛ, ΗΛ†: to hold, to contain, to enclose; to take, to lay hold of; to gather; to harvest; *nn m.*: gathering; harvest

ΩΜC, ΕΜC-/ΑΜC-, ΟΜC, ΟΜC†: to be sunk, submerged; to sink, to dip; to baptize; to be baptized; *nn m.*: sinking, dipping; baptism

ΩΝΕ (f.): stone

ΩΝΖ, ΟΝΖ: to live; *nn m.*: life

ΩΠ, ΕΠ-, ΟΠ-/ΑΠ, ΖΠ†: to count; to esteem; to consider; *nn m.*: reckoning

Η(Η)ΠΕ (f.): number

ΩΡΒ, ΕΡΒ-, ΟΡΒ, ΟΡΒ†: to be enclosed, apart; to be quiet; to restrict; to surround; *nn m.*: seclusion; quietude

ΩΡΚ, ΩΡΚ-, ΟΡΚ: to swear; *nn m.*: swearing

ΩΡΧ, ΩΡΗΧ-, ΟΡΧ, ΟΡ(Ε)Χ†: to be firm, secure, fastened; to confirm, to fasten; to imprison; *nn m.*: firmness, assurance; deed of security; lock

ΩCΚ, ΟCΚ†: to delay; to continue, to be prolonged; to be delayed; *nn m.*: duration; delay

ΩΤΠ, ΕΤΠ-, ΟΠΤ, ΟΠΤ†/ΟΠΤ†: to shut, to enclose, to imprison; *nn m.*: seclusion, imprisonment

ΩΩ, ΕΩ-/ΩΩ-/ΑΩ-, ΟΩ: to cry, to announce; to sound; to read; to promise; to vow

ΑΩ-ΩΚΑΚ (ΑΩΚΑΚ): to cry out

ΩΩΜ, ΕΩΜ-, ΟΩΜ, ΟΩΜ†: to be quenched, dried up; to quench

ΩΖΕ, ΑΖΕ†: to stand; to stay; to wait

with ΡΑΤ: to reap; to mow; *nn m.* reaping, harvest

ΟΖC (m.): sickle

ΩΧΝ, ΕΧΝ(Ε)-/ΩΧΝ-, ΟΧΝ: to cease, to perish; to make cease, to destroy; *nn m.*: ceasing, destruction

ΑΤ.ΩΧΝ: unceasing

Ϡ

Ϡ: *see* ΕϠ

ϠΑ (m.), ϠΑΝΤ: nose

ϠΑ-, ϠΑΡΟ: *prep.* to, toward (*of persons*); to, at (*of places*)

ϠΑΖΡΑΙ: *see* ΖΡΑΙ

ϠΑ: to rise (*of the sun*); *nn m.*: rising (*of the sun*); feast, festival

ϠΕ (m./f.): wood

ϠΕ: hundred

ϠΙ, ϠΙ-, ϠΙΤ, ϠΗΥ†: to measure; to weigh; *nn m.*: measure; weight

ΑΤ.ϠΙ: immeasurable

†-ϠΙ: to set measure; to restrict

ϠΟ: thousand

ϠΩΙ (m.): what is high, above

ϠΒΕ: *see* ϠϠΕ

ϠΙΒΕ, ϠΒ-/Ϡ(Ε)ΒΤ-, Ϡ(Ε)ΒΤ, ϠΟ(Ο)ΒΕ†: to change; to be changed; *nn m.*: change; difference

ϠΒΗΡ (m.): friend, comrade

ϠΒΡ-: companion in

ϠΚΑΚ: to cry, to shout; *nn m.*: cry

ϠΩΛ, ϠΕΛ-, ϠΟΛ/ϠΑΛ: despoil; *nn m.*: spoil, booty

ϠΛΗΛ: to pray; *nn m.*: prayer

ϠΩΛΜ: to smell

ΒΙΝ-ϠΩΛΜ (f.): sense, power of smell

ϠΕΛΕΕΤ (f.): bride; marriage

ΠΑ-ϠΕΛΕΕΤ: bridegroom

ϠΗΜ: small; few; young; humble

ϠΩΜ (m.): summer

ϠΜΜΟ: stranger

ϠΜΟΥΝ, ϠΜΟΥΝΕ: eight

ϠΟΜΝΤ (m.), ϠΟΜΤΕ (f.): three

ϠΟΜΤΕ: *see* ϠΟΜΝΤ

ϠΜϠΕ, ϠΜϠΕ-, ϠΜϠΗΤ: to serve; to worship; *nn m.*: service; worship

ΡΕϠ.ϠΜϠΕ: server; worshipper

ϠΝ-: *see* ϠΗΡΕ

ϠΗΝ (m.): tree

ϠΝΑ (m.): profligate; prodigal

ΜΝΤ.ϠΝΑ: profligacy; intemperance

ϠΙΝΕ, ϠΕΝ(Τ)-, ϠΝΤ: to seek; to ask; *nn m.*: inquiry; news; report

ϠΙΝΕ Ε-: to visit; to inquire for; to greet; to bid farewell

ϠΙΝΕ ΝCΑ-: to inquire for; to seek after

ϠΜ-ΝΟΥϠΕ: good news

ΒΜ-Π.ϠΙΝΕ: to visit

ϠΩΝΕ: to be sick, weak; *nn m.*: sickness, disease

ϠΩΝΒ: *see* ϠΩΝϠ

ϠΑΝΤ: *see* ϠΑ

ⲱⲁⲛⲓ/ⲱⲁⲛⲃ, ⲱⲉⲛⲓ/ⲱⲉⲛⲃ, ⲱⲟⲛⲓ/ⲱⲟⲛⲃ, ⲱⲟⲛⲓ[†]: to join; to come together; *nn m.*: union, unity
 ⲱⲁⲡ, ⲱⲉⲡ⁻, ⲱⲟⲡ, ⲱⲙⲡ[†]: to receive; to contain; to take
 ⲱⲙⲡⲉ: to be ashamed; to shame, to make shamed; *nn m.*: shame
 ⲱⲁⲡⲉ, ⲱⲟⲡ[†]: to become, to befall; *stative*: to exist, to be
 ⲱⲙⲡⲉ (f.): wonder, amazement
 ⲡ-ⲱⲙⲡⲉ: to be amazed; to marvel at, to admire
 ⲱⲁⲁⲡ (m.): skin
 ⲱⲁⲙⲉ (f.): couch; cohabitation; sheepfold
 ⲱⲁⲣⲟ: *see* ⲱⲁ-
 ⲱⲉⲉⲣⲉ: *see* ⲱⲙⲡⲉ
 ⲱⲙⲡⲉ (m.), ⲱⲉⲉⲣⲉ (f.), ⲱⲣⲙⲩ (pl.): child; son; daughter
 ⲱⲛ⁻, ⲱⲡ⁻: child of
 ⲱⲛ-ⲃⲟⲛ: nephew (son of a brother)
 ⲱⲡ-ⲃⲱⲟⲛ: bad son
 ⲱⲱⲣⲡ, ⲱⲉⲣⲡ⁻, ⲱⲟⲣⲡ, ⲱⲟⲣⲡⲉ[†]: to be early; to be first; *nn m.*: morning
 ⲱⲣⲙⲩ: *pl. of* ⲱⲙⲡⲉ
 ⲱⲉⲥ⁻, ⲱⲟⲥ, ⲱⲙⲥ[†]: *see* ⲥⲱⲱ
 ⲱⲱⲥ (m.), *pl.* ⲱⲟⲟⲥ/ⲱⲱⲱⲥ: herd, shepherd
 ⲱⲥⲛ⁻: *see* ⲥⲱⲱ
 ⲱⲙⲧ: two hundred
 ⲱⲱⲧ (m.): trader, merchant
 ⲱⲱⲱⲧ, ⲱⲉⲉⲧ⁻, ⲱⲁⲁⲧ[†], ⲱⲁⲁⲧ[†]: to cut, to slay; to be cut short, to want, to lack;
nn m.: thing cut; sacrifice; need; shortage
 ⲱⲱⲧⲉ (f.): well, cistern, pit
 ⲱⲧⲉⲕⲟ (m.), *pl.* ⲱⲧⲉⲕⲱⲱ: prison
 ⲱⲧⲉⲕⲱⲱ: *pl. of* ⲱⲧⲉⲕⲟ
 ⲱⲧⲟⲣⲧⲣ, ⲱⲧⲣⲧⲣ⁻, ⲱⲧⲣⲧⲱⲣ, ⲱⲧⲣⲧⲱⲣ[†]: to be disturbed, troubled, in haste; to
 disturb, to cause to hasten; *nn m.*: disturbance, trouble, haste, confusion
 ⲱⲁⲱ, ⲱⲟⲱ⁻ (m.): use; value; *as adj.*: useful, fitting
 ⲙⲛⲧ.ⲱⲁⲱ: usefulness; propriety; modesty
 ⲱⲟⲱ-ⲙⲉⲣⲓⲧ[†]: amiable
 ⲱⲟⲟⲱⲉ, ⲱⲟⲱⲱⲱ[†]: to be dry
 ⲱⲟⲱⲟ, ⲱⲟⲱⲉ⁻, ⲱⲟⲱⲟ: to flow; to pour; to discharge, to empty
 ⲱⲟⲱⲉⲓⲧ: empty
 ⲱⲟⲱⲱⲱ: *stative of* ⲱⲟⲟⲱⲉ
 ⲱⲟⲱⲱⲱ: to boast, to pride oneself; *nn m.*: boast, pride
 ⲱⲱⲉ: it is fitting, right; *negation*: ⲙⲉⲱⲱⲉ
 ⲱⲟⲱⲱⲧ (m.): window; niche, alcove
 ⲱⲉ/ⲱⲃⲉ/ⲥⲱⲉ, ⲱⲉ⁻: seventy
 ⲱⲁⲓⲧⲉ (m.): iniquitous, impious person or thing

ⲱⲁⲱⲉ: to speak, to say; *nn m.*: word, saying
 ⲃⲓⲛ-ⲱⲁⲱⲉ (f.): speech; saying; tale
 ⲱⲟⲱⲙⲉ: to take counsel, to consider; *nn m.*: counsel, design
 ⲱⲉ-ⲱⲟⲱⲙⲉ: to advise; to take counsel
 ⲣⲉⲓⲱⲉ-ⲱⲟⲱⲙⲉ: adviser, counselor
 ⲱⲱⲱⲡ, ⲱⲉⲱⲡ⁻, ⲱⲟⲱⲡ, ⲱⲟⲱⲡ[†]: to be over, to remain over; to leave over, behind;
nn m.: remainder, rest
 ⲱⲃⲟⲙ: *see* ⲃⲟⲙ

ⲓ

ⲓⲓ, ⲓⲓ⁻: *pers. pron.*: he, him
 ⲓⲁⲓ⁻: *part. cstr. of* ⲓⲓ
 ⲓⲁⲓ-ⲛⲁⲓⲃ: yoking beast
 ⲓⲁⲓ-ⲱⲙⲉ: ship
 ⲓⲓ, ⲓⲓ⁻, ⲓⲓⲧ⁻: to bear, to carry, to take
 ⲓⲓ ⲓⲁ⁻: to bear under, to support, to tolerate
 ⲓⲛⲧ (m./f.): worm
 ⲓⲧⲟⲉ: *see* ⲓⲧⲟⲱ
 ⲓⲧⲟⲱ (m.), ⲓⲧⲟⲉ (f.): four

ⲓ

ⲓⲁ⁻, ⲓⲁⲣⲟ: *prep.*: under; in; at; from; by reason of; in respect of; toward
 ⲓⲁⲉ: last
 ⲓⲁⲓ (m.): husband
 ⲓⲉ (f.): manner
 ⲓⲉ: to fall; to light upon; to find; *nn m.*: fall; destruction
 ⲓⲙ (f.), ⲓⲙⲧ⁻: fore part; beginning
 ⲓⲙ (f.), ⲓⲙⲧ⁻: belly; womb
 ⲓⲁ-ⲙⲙ: *prep./conj.*: before
 ⲓⲙⲧ⁻: *prep.*: before, in front of
 ⲛⲓⲙⲧ⁻ (*see* ⲓⲛ⁻): *prep.*: in
 ⲓⲙ, ⲓⲉ⁻ (m.): season
 ⲓⲉ-ⲃⲱⲟⲛ: bad season; famine
 ⲓⲓ⁻, ⲓⲓⲱⲱ⁻: on; at; in
 ⲓⲓⲉ: *particle, see* ⲉⲓⲉ
 ⲓⲓⲙ (f.), *pl.* ⲓⲓⲟⲱⲉ: road; path
 ⲓⲓⲱⲱ: *see* ⲓⲓ⁻

20 (m.), 2PÑ-/2Ñ-, 2PΔ: *prep.*: face; side, edge
 ε2(P)Ñ-, ε2PΔ: *prep.*: toward face of; to; among
 ΝΑ2PÑ-, ΝΑ2PΔ: *prep.*: in presence of; before
 2Ω: to suffice, to be enough
 2ΩΩ: self; also; but, on other hand
 2IEIB (m.): lamb
 2ΩB (m.), pl. 2BHYE: thing; work; matter; event
 P-2ΩB: to do work, to be zealous
 6IN-P-2ΩB (f.): work
 2IBE, 2OBE†: to be low, to be short;
 2BBE (m.): low part, place
 2BBE: *see* 2IBE
 2EBΩΩN: *see* 2H
 2ΩBC, 2(ε)BC-, 2OBC, 2OBC†: to cover; to be covered; to hide
 2BHYE: *pl. of* 2ΩB
 2HKE: poor
 2KO, 2KAET†/2KOEIT†: to be hungry; *nn m.*: hunger; famine
 2ΔΔ: *with* P-: to deceive
 2ΩΔ, 2(ε)Δ-/2OΔ-, 2OΔ: to throw; to bring
 2OΔE (f.): moth
 2ΔΔO (m.), 2ΔΔΩ (f.): old person
 MNT-2ΔΔO: (old) age
 2ΔΔΩ: *see* 2ΔΔO
 2ΩΔEM, 2EΔEM-, 2OΔM: to seize
 2ΔOΠΔ(ε)Π, 2ΔΠΔΩΠ, 2ΔOΠΔΩΠ†: to be weary, despondent; *nn m.*: weariness, distress
 2ΔΔB-: *part. cstr. of* 2ΔOΔ
 2ΔΔB-ΩΔXE: eloquent
 2ΔOΔ, 2OΔB†: to be sweet; to take delight
 2ΔM-: craftsman
 2ΔM-ΩE: carpenter
 2ΔM-NOYB: goldsmith
 2ΩM, 2EM-, 2OM, 2HM†: to tread, to trample; to beat
 2ΔMOI: *interj.*: would, o that! (cf. 420)
 2ME, 2ME-, 2MT-: forty
 2IOME: *pl. of* 2IME
 2MOM, 2HM†: to be hot; *nn m.*: heat; fever
 2MME (f.): heat; fever (*see* 2MOM)
 2MENE, 2M(ε)NE-, 2MENET-: eighty
 2MENET-: *see* 2MENE

2MOOC: to sit; to remain; to dwell
 2MT-: *see* 2ME
 2MOT (m.): grace; gift
 ΩΠ-2MOT (NTÑ-): to give thanks to (*literally*: to receive grace from)
 2M2ΔΔ (m./f.): servant
 ΩBP-2M2ΔΔ: fellow slave
 2Ñ-: *see* 2O
 2Ñ-, 2HT: *prep.*: in; at; on; by; with; from
 ε-2(ε)N-: *prep.*: toward; against
 2EN: *indef. art. pl.* (cf. 064)
 2ΩN, 2ΩNE, 2N-, 2ON, 2HN†: to approach, to be nigh; to comply with
 2ΩN, 2ON: to bid, to command
 2NE-, 2NΔ: to will, to desire; *impersonal*: it pleases
 P-2NΔ: to be willing, to desire
 2O(ε)INE: some, certain
 2ΩNE: *see* 2ΩN
 2ENEETE (f.): monastery
 2NΔ(Δ)Y, 2N(O)OY (m.): vessel, pot, receptacle; thing
 2ΔΠ (m.): judgment, inquest
 P-2ΔΠ: to give judgment; to avenge; to go to law
 †-2ΔΠ: to give judgment
 PEQ.†-2ΔΠ: judge
 XI-2ΔΠ: to receive judgment; to go to law
 2ΩΠ, 2EP-, 2OP, 2HT†: to be hidden; to hide
 2ΔΠC: it is needful, necessary
 2PAI: upper part; lower part; *often as adv. or with prep.*
 ε2PAI: *adv.*: to above, upward; downward
 ΩΔ2PAI: *adv.*: upward; downward
 2APO: *see* 2Δ-
 2PA: *see* 2O
 2PA: *see* 2POOY
 2PE (f./m.), pl. 2PHYE, 2PEOYE, 2PEOOY: food
 2PB (m.): form; likeness
 2POOY (m.), 2POYÑ-, 2PA: voice; sound
 2POΩ, 2(ε)PΩ-, 2OPΩ: to be heavy, slow, difficult; to make heavy; *nn m.*: weigh, burden
 2APE2 (ε-): to keep; to guard; to restrain
 2ICE, 2ACT-, 2ACT-/2OCT-/2ICT, 2OCE†: to toil, to be troubled, difficult; to trouble, to weary; *nn m.*: labour, product of labour; weariness; suffering
 2AT (m.): silver

2HT (m.), (2)TE-, (2)TÑ-, 2TH: heart; mind
 AHT: foolish, insensible
 PMÑ-2HT: understanding
 WN-2HT: pitiful
 P-KOYI Ñ-2HT: to be faint-hearted
 P-2HT CNAΥ: to be of two minds, doubtful
 †-2TH: to pay head; to observe
 2A(2)TÑ/2A(2)TE-, 2A(2)TH: *prep.*: below heart of; with; beside
 2HT (m.), T2H: tip; edge
 2H(H)TE: *see* EIC
 2OTE (f.): fear
 O Ñ-2OTE: to be afraid
 P-2OTE: to be afraid
 †-2OTE: to give fear, to terrify
 XI-2OTE: to bring fear, to frighten
 2TE-: *see* 2H
 2TE-: *see* 2HT
 2TH: *see* 2HT
 2TO (m.): horse
 2WTB, 2ETB-, 2OTB, 2OTB†: to kill; *nn m.*: slaughter, murder
 2TÑ-: *see* 2HT
 2TOOYE (m.): dawn, morning
 2HY (m.): profit; usefulness
 †-2HY: to give profit; to benefit
 2OOY (m.): day
 PEΘOY: who, what is evil; wickedness
 2OOY†: to be putrid, bad, wicked
 2IOYE, 2OY-, 2IT: to be struck, whetted; to strike; to cast; to lay
 2IOOYE: *pl. of* 2IH
 2OYO (m.): greater part, greatness; *with* Ñ-/E-... E-: more than (cf. 033)
 P-2OYO: to have more, to exceed
 2OYPE-/2OYPW-, 2OYP(W)W-/2OYPO: to deprive
 2OYEIT(E): first
 2OOYT (m.): male; husband
 2AW, 2EW-/2OW-, 2AW, 2HW†: to be in distress; *nn m.*: distress, straits
 2OQ (m.), 2WQ (f.): serpent
 2WQ: *see* 2OQ
 2A2: many, much
 2WXP, 2EXΠ-, 2OXΠ, 2OXΠ†: to shut

2OX2X, 2(E)X2X-, 2EX2W, 2EX2W†: to be distressed, restricted, narrow; to straighten, to compel; *nn m.*: distress, need

X

XAI-: *cstr. part. of* XI

XAI-BEKE: one who receives a salary; mercenary

XAEIE (m.): desert

XE: *conj.*: introduces a completive, causal or final sentence (###, ###, ###); introduces direct or indirect speech

XH (m.): emptiness; vanity

XIN-XH/6IN-XH: emptiness; vanity

XI, XI-/XE-, XIT: to receive; to take; to bring; to accept

XO, XE-/XO-, XO, XHY†: to sow; to plant

XO/XW, XE-/XI-, XO: to put; to send forth; to spend

XO(E)I (m.): ship, boat

XW: *see* XN-

XW, XE-/XI-, XOO-/XIT: to speak, to tell

XAI-BEKE: *see* XI

XWK (EBOΛ), XEK-/XAK-, XOK, XHK†: to be completed, full; to end; to complete, to finish; to fulfil; *nn m.* completion; end; total; fulfilment

XWKM(E), XEKM-, XOKM-/XAKM, XOKM†: to wash; to wet; *nn m.*: washing; cleansing; baptism

†-XWKM: to give washing; to baptize

XI-XWKM: to take washing; to be baptised

XEK(A)C: that, in order that (cf. 447)

XOOLAC (f.): moth; putrefaction

XAWME (m.): sheet; roll of papyrus; book

XN (XEN, XIN): *conj.*: or

XÑ- (m.), XW: head

EXÑ-, EXW: upon, over; for, on account of; against; to

2IXÑ-, 2IXW: on head of; upon, over; on; at; beside; through

XIN-: *prep.*: from (onward); while yet; since

XINTA: XIN + focalising conversion of the past tense (cf. 423)

XNOY, XNE-/XNOY-, XNOY: to ask, to question, to require; to tell, to say; *nn m.*: questioning, inquiry

XINXH (m.): *see* XH

XIN6ONC: *see* 6ONC

X(E)Π- (m./f.): hour

XPIO, XPIE-, XPIO, XPIHT†: to blame, to upbraid; *stative*: to be ashamed, modest; *nn m.*: blame; modesty

ⲭⲡⲟ, **ⲭⲡⲉ**-/**ⲭⲡⲟ**-, **ⲭⲡⲟ**ⲥ, **ⲭⲡⲁⲓⲧ**†: to beget; to bring forth; to acquire; *nn m.*: birth; begetting
ⲭⲓⲟⲟⲣ: *see* (ⲉ)ⲓⲟⲟⲣ
ⲭⲱⲱⲣ(ⲉ): *see* ⲭⲣⲟ
ⲭⲱⲱⲣⲉ, **ⲭⲉ(ⲉ)ⲣⲉ**-, **ⲭⲟⲟⲣ**ⲥ, **ⲭⲟⲟⲣⲉ**†: to scatter, to disperse; *nn m.*: scattering, dissolution
ⲭⲉⲣⲟ, **ⲭⲉⲣⲉ**-, **ⲭⲉⲣⲟ**ⲥ: to blaze; to burn; to kindle
ⲭⲣⲟ, **ⲭⲣⲁⲓⲧ**†: to become *or* to be strong, firm, victorious; *nn m.*: victory; strength
ⲭⲱⲱⲣⲉ, **ⲭⲱⲱⲣ**†: to be strong, hard, bold
ⲭⲱⲣⲡ: to stumble, to trip
ⲭⲣⲟⲡ (m.): obstacle, impediment
ⲁⲧ.ⲭⲣⲟⲡ: unimpeded
ⲭⲟⲉⲓⲥ (m.): lord
ⲭⲁⲥⲓ: *cstr. part. of* ⲭⲓⲥⲉ
ⲭⲁⲥⲓ-ⲓⲛⲧ: high-hearted; arrogant
ⲭⲓⲥⲉ, **ⲭⲉⲥⲧ**-, **ⲭⲁⲥⲧ**ⲥ/**ⲭⲓⲥⲧ**ⲥ, **ⲭⲟⲥⲉ**†: to become *or* to be high; to exalt
ⲭⲟⲉⲓⲧ (m.): olive tree; olive
ⲭⲟⲟⲩ, **ⲭⲉⲩ**-/**ⲭⲟⲟⲩ**-, **ⲭⲟ(ⲟ)ⲟⲩ**ⲥ/**ⲭⲁⲩⲟⲩ**ⲥ: to send
ⲭⲓⲟⲩⲉ: to steal; *nn m.*: theft, fraud; *nn m./f.*: stolen; secret
ⲛ-ⲭⲓⲟⲩⲉ: *adv.*: secretly; unbeknown to
ⲣⲉⲩ.ⲭⲓⲟⲩⲉ: thief
ⲭⲟⲩⲧⲥ: *see* ⲭⲟⲩⲱⲧ
ⲭⲟⲩⲱⲧ (m.), **ⲭⲟⲩⲱⲧⲉ** (f.), **ⲭⲟⲩⲧ**ⲥ: twenty
ⲭⲱⲓ, **ⲭⲛⲓ**ⲥ: to touch
ⲭⲱⲓⲙ, **ⲭⲉⲓⲙ**-, **ⲭⲁⲓⲙ**ⲥ, **ⲭⲁⲓⲙ**†: to be defiled; to defile, pollute; *nn m.*: uncleanness; pollution
ⲭⲁⲭ (m.): sparrow
ⲭⲱⲭ: head; capital
ⲁⲛ-ⲭⲱⲭ: chief, captain
ⲭⲁⲭⲉ (m.): enemy
ⲙⲛⲧ.ⲭⲁⲭⲉ: enmity

6

ⲃⲉ: *enclitic particle*: then, therefore, but; again, once more
ⲃⲉ: *indef. pron.*: other
ⲃⲁ(ⲉ)ⲓⲟ: *see* ⲧⲃⲁ(ⲉ)ⲓⲟ
ⲃⲱ, **ⲃⲉⲉⲧ**†/**ⲃⲛⲛⲧ**†: to continue; to persist; to desist; to stop
ⲃⲱⲃ: *see* ⲃⲃⲃⲉ
ⲃⲃⲃⲉ, **ⲃⲁⲃ**, **ⲃⲟⲟⲃ**ⲥ/**ⲃⲟⲟⲩ**ⲥ: to become *or* to be feeble, timid; *nn m.*: weakness
ⲃⲱⲃ: weak person

ⲃⲟⲗ (m.): lie; liar
ⲭⲓ ⲃⲟⲗ: to lie; to speak lie
ⲣⲉⲩ.ⲭⲓ-ⲃⲟⲗ: liar
ⲃⲟ(ⲉ)ⲓⲗⲉ, **ⲃⲁⲗⲉ**-, **ⲃⲁⲗⲱⲱ**ⲥ, **ⲃⲁⲗⲛⲩ(ⲧ)**†/**ⲃⲁⲗⲟⲟⲩⲧ**†: to dwell; to visit; *nn m.*: sojourn
ⲙⲁ ⲛ̄-ⲃⲟ(ⲉ)ⲓⲗⲉ: dwelling place; station
ⲃⲱⲱⲗⲉ, **ⲃⲉ(ⲉ)ⲗⲉ**-/**ⲃⲗ**-, **ⲃⲟⲟⲗ**ⲥ, **ⲃⲟⲟⲗⲉ**: swathe, clothe; surround; cover; *nn m.*: covering; cloak
ⲃⲱⲗⲡ, **ⲃ(ⲉ)ⲗⲡ**-, **ⲃⲟⲗⲡ**ⲥ, **ⲃⲟⲗⲡ**†: to uncover; to open; to reveal
ⲃⲱⲗⲭ, **ⲃⲟⲗⲭ**ⲥ, **ⲃⲟⲗⲭ**ⲥ: to be entwined, implicated
ⲃⲟⲙ (f.): power, strength
ⲃⲙ: *auxiliary*: to find power; to be strong, able
ⲃⲙⲃⲟⲙ: to find power; to be strong, able
ⲃⲓⲛⲥ: *forming noun of action*
ⲃⲓⲛ-ⲱⲗⲭⲉ (f.): word; conversation; story
ⲃⲓⲛ-ⲱⲱⲛⲉ (f.): sickness
ⲃⲓⲛⲉ, **ⲃⲛ**-, **ⲃ(ⲉ)ⲛⲧ**ⲥ: to find; to understand
ⲃⲟⲛⲥ (m.): might; violence
ⲭⲓ ⲛ̄-ⲃⲟⲛⲥ: to use violence; to do evil; *nn m.*: violence, iniquity
ⲃⲱⲛⲧ, **ⲃⲟⲛⲧ**†: to be wroth; *nn m.*: wrath
ⲡ̄-ⲃⲱⲛⲧ: to be angry
†-ⲃⲱⲛⲧ: to cause anger; to provoke
ⲃⲓⲛⲭⲛ (m.): *see* ⲭⲛ
ⲃⲉⲡⲛ: to hasten
ⲃⲛⲡⲉ (f.): cloud
ⲃⲱⲡ(ⲉ), **ⲃⲱⲡ**-/**ⲃⲟⲡ**-, **ⲃⲛⲡ**ⲥ, **ⲃⲛⲡ**†: to seize, to take
ⲃⲁⲣⲁⲧⲉ: *see* ⲕⲉⲣⲁⲧⲓⲟⲛ
ⲃⲣⲱⲓ, **ⲃⲣⲟⲓ**†: to be in want, needy, diminished; *nn m.*: want; need
ⲃⲣⲁⲓⲧ: *see* ⲥⲃⲣⲁⲓⲧ
ⲃⲉⲣⲛⲃ (m.): hunter
ⲃⲱⲣⲃ: to waylay; to hunt; *nn m.*: snare
ⲃⲣⲟ(ⲟ)ⲃ (m.): seed
ⲃⲟⲥ, **ⲃⲉⲥ** (m.): half
ⲃⲟⲧ (f.): size; age; form
ⲃⲱⲧⲡ, **ⲃⲉⲧⲡ**-, **ⲃⲟⲧⲡ**ⲥ, **ⲃⲟⲧⲡ**†: to be defeated, overcome; to defeat, to overcome
ⲃⲱⲧⲓ, **ⲃⲟⲧⲓ**ⲥ, **ⲃⲟⲧⲓ**†: to wound, to pierce; to intrude; *nn m.*: pierced place, hole
ⲃⲱⲟⲩ, **ⲃⲟⲟⲩ**ⲥ, **ⲃⲛⲩ**†: to be narrow; to make narrow
ⲃⲱⲱⲧ, **ⲃⲱⲱⲧ**ⲥ: to look, to see; to look out, to wait for; *nn m.*: look, glance
ⲃⲓⲭ (f.): hand

Greek glossary

This list contains all the Greek words encountered in the examples, the exercises and the texts. They are arranged in the Greek alphabetical order. The orthography of Greek words can be slightly deviant in Coptic. The initial aspiration (2) is rendered in Greek by the use of the *spiritus asper* above the first vowel or diphthong of the word. Sometimes we find aspirations in Coptic where the Greek original has none. There is moreover a tendency to confuse *Ι/Η/Υ*, *Ο/Ω* and, more rarely, *Κ/Θ*.

A

τὸ ἀγαθόν (n.): the Good
ἀγαθός, -ή, -όν: good
ἡ ἀγάπη (f.): love, charity
ὁ ἄγγελος (m.): messenger, angel
ὁ ἀγών (m.): fight; combat; competition
ἀγωνίζομαι, **ΑΓΩΝΙΖΕ**: to fight
ὁ Αἰγύπτιος (m.): Egyptian
αἰρετικός, -ή, -όν, **ΖΑΙΡΕΤΙΚΟΣ**: heretic
αἴσθησις (f.), **ΕΘΟΥΣΙC**: (sense) perception
τὸ αἰσθητήριον (n.), **ΕCΘΗΤΗΡΙΟΝ**: organ of sense
αἰχμάλωτος, -ον: prisoner (of war), captive
ἀκάθαρτος, -ον: unclean, impure, foul
ὁ ἀλέκτωρ (m.): cock
ἀληθινός, -ή, -όν: real, true, truthful
ἀλλά: *conj.*: but, on the other hand
ἄλλος, -η, -ο: other
ἄλλο... ἄλλο...: on the one hand..., on the other...
ἀμέλει: *adv.*: really, truly
ἀμελέω, **ΑΜΕΛΕΙ** (**ΕΒΟΛ**): to have no care for; to be neglectful of; to allow
ἀμέριμος, -ον: free from care; unconcerned
ἀναγκαῖος, -α, -ον: necessary
ἡ ἀνάγκη (f.): necessity
ἡ ἀνάστασις (f.): resurrection
ἡ ἀναστροφή (f.): return; mode of life, behaviour
ὁ ἀναχωρητής (m.), **ΑΝΑΧΩΡΙΤΗΣ**: anchorite; hermit
ἀνέχω, **ΑΝΕΙΧΕ**: to hold up; to uphold; to maintain
ἀντί: *prep.*: opposite; instead of
ἀντικείμενος, -η, -ον: concurrent; enemy
ἄξιος, -α, -ον: worthy
ἀπαντάω, **ΑΠΑΝΤΑ**: to meet, to encounter

ἀπαρνέομαι, **ΑΠΑΡΝΑ**: to deny, to refuse

ἀπατάω, **ΑΠΑΤΑ**: to deceive; to lead astray

ἡ ἀπάτη (f.): fraud, deceit, guile

ἄπιστος, -ον: unfaithful

ΜΝΤ.ΑΠΙCΤΟC: infidelity; unbelief

ἀπλῶς, **ΖΑΠΛΩC**: *adv.*: simply; absolutely; in a word

ἀποδημέω, **ΑΠΟΔΗΜΕΙ**: to be away from home, abroad; to go abroad

ἀποκαθίστημι, **ΑΠΟΚΑΘΙCΤΑ**: to restore; to hand over

ὁ ἀπόστολος (m.): apostle

ἄρα: *interrogative particle* (cf. 399)

ἡ ἀρετή (f.): virtue

τὸ ἄριστον (n.), **ΑΡΙCΤΩΝ**: breakfast

ἀρπάζω, **ΖΑΡΠΑΖΕ**: to snatch away; to carry off; to seize, to ravish

ἀρχαῖος, -α, -ον: old

Ἰ-ΑΡΧΑΙΟC: in the past

ἡ ἀρχή (f.): beginning, origin; principle; government, power

ὁ ἀρχηγός (m.): cause; founder, author

ἄρχομαι, **ΑΡΧΕΙ**: to begin

ὁ ἀρχιμανδρίτης (m.), **ΑΡΧΙΜΑ.ΔΡΙΤΗC**: archimandrite

ὁ ἄρχων (m.): governor, chief, archon

ἀσεβής, -ές: impious

ἡ ἄσκησις (f.): exercise; training; asceticism

ἀσπάζομαι, **ΑCΠΑΖΕ**: to kiss, to embrace; to greet

ἀσφαλής, -ές: firm, safe, secure

ἀσφαλῶς: *adv.*: safely; without faltering

αὐτεξούσιος, -ον: free; in one's own power

ὁ αὐτογενής (m.): autogenes (self-produced)

αὐτός, -ή, -όν: self, same; *as dem. pron.*: he, him; she, her

τοῦ αὐτοῦ: from (or by) the same (*genitive*)

ἡ ἀφορμή (f.): starting-point; occasion; resources

B

τὸ βάπτισμα (n.): baptism

βάρβαρος, -ον: barbarian, non-Greek

βοηθέω, **ΒΟΗΘΕΙ**: to help

Γ

ὁ γάμος (m.): marriage

γάρ: *enclitic conj.*: for

ἡ γενεά (f.): race; family; descent; generation

γενναῖος, -α, -ον: high-born, noble, excellent

γένοιτο: (might it happen) that (*expresses a wish*); *negation*: μὴ γένοιτο (cf. 420)

τὸ γένος (n.): race; offspring; generation; kind

ἡ γνώσις (f.): knowledge

ἡ γραφή (f.): writing; Scripture

γυμνάζω, **ΓΥΜΝΑΖΕ**: train, exercise; *with ΖΑ*: to dispute about

ἡ γυμνασία (f.): exercise, practice

D

ὁ δαίμων (m.): demon

τὸ δαιμόνιον (n.), **ΔΑΙΜΩΝΙΟΝ**: demon, devil

δέ: *enclitic conj.*: and; but; (*with μέν*) on the other hand

τὸ δεῖπνον (n.), **ΔΙΠΝΟΝ**, **†ΠΙΝΟΝ**: meal

ὁ δημιουργός (m.), **ΔΙΜΙΟΥΡΓΟC**: architect, demiurge, creator

ἡ διαβολία (f.): enmity; aversion

ὁ διάβολος (m.): devil

ἡ διαθήκη (f.): disposition; covenant; testament

διακονέω, **ΔΙΑΚΟΝΕΙ**: to serve, to minister

ἡ διδασκαλία (f.): doctrine; teaching

δίκαιος, -α, -ον: just, righteous

δικαίως: *adv.*: with reason

ἡ δικαιοσύνη (f.): justice

τὸ δικαίωμα (n.): judgement; verdict; justification

ὁ διωγμός (m.), **ΔΙΟΚΜΟC**: hunt; persecution

E

Ἑβραῖος, -α, -ον: Hebrew

ΜΝΤ.ΖΕΒΡΑΙΟC: Hebrew

ἐγκακέω, **ΕΓΚΑΚΕΙ**: to lose heart; to grow tired

τὸ ἔθνος (n.), **ΖΕΘΝΟC**: people, nation; *pl.* gentiles, pagans

ἡ εἰκών (f.), **ΖΙΚΩΝ**: image, statue, representation

εἰμήτι (ε-): *prep.*: except for; *conj.*: if not

ἡ εἰρήνη (f.), **ΙΡΗΝΗ**: peace; rest

εἰρηνικός, -ή, -όν, **ΗΡΗΝΙΚΟC**: peaceful

εἶτα: *conj.*: then, next

εἴτε... εἴτε: *conj.*: either... or

ἡ ἐκκλησία (f.): assembly; church

ὁ Ἕλλην, **ΖΕΛΛΗΝ**: Greek; gentile, pagan

ἑλληνικός, -ή, -όν: Greek, Hellenic

τὸ ἔλος (n.), **ΖΕΛΟC**: marsh-meadow

ἐλπίζω, **ΖΕΛΠΙΖΕ**: to hope

ἡ ἐλπίς, **ΖΕΛΠΙC** (f.): hope

ἡ ἐνεργεία (f.): activity

ἐνιαύσιος: *adv.*: yearly; during a year

ἡ ἐντολή (f.): commandment, order

ἔξεστι (n): *impersonal verb*: it is possible; it is allowed; *negation*: οὐκ ἔξεστι

ἡ ἐξουσία (f.): authority; power
 ἐπεὶ, ἐπειδὴ, **ΕΠΙΔΗ**: when; since
 ἐπιθυμέω, **ΕΠΙΘΥΜΕΙ**, **ΕΠΕΙΘΥΜΕΙ**: to desire
 ἡ ἐπιθυμία (f.): desire
 ἡ ἐπιστολή (f.), pl. **ΕΠΙΣΤΟΛΟΟΥΕ**: letter
 ἐπιχειρέω, **ΕΠΙΧΕΡΕΙ**: to put one's hand to; attempt; attack
 ἡ ἐπωμὶς (f.): (monastic) scapular
 ἡ ἐργασία (f.): work; occupation; effort; function
 ἡ ἐρημία (f.): desert; desolate place; solitude
 ἔρημος, -ον: desolate, abandoned; *nom m.*: desert
 ἔτι: yet, still
 τὸ εὐαγγέλιον (n.): good news; Gospel
 εὐσεβής, -ές: pious; faithful
 εὐφραίνω, εὐφραίνομαι, **ΕΥΦΡΑΝΕ**: to rejoice; to be happy; to make happy

Z

H

ἢ: *conj.*: or
 ὁ ἡγεμών (m.): chief, leader
 ἡ ἡδονή (f.), **ΖΗΔΟΝΗ**, **ΖΥΔΟΝΗ**: pleasure

Θ

τὸ θέατρον (n.): theatre, spectacle
 ἡ θεωρία (f.): exam, inquiry; theory
 τὸ θηρίον (n.): wild animal
 θλίβω, **ΘΛΙΒΕ**: to oppress (*in Coptic also*: to be oppressed)
 ἡ θλίψις (f.): oppression, affliction; pressure
 ὁ θυρεός (m.), **ΘΥΡΟC**: shield
 ἡ θυσία (f.): offering, sacrifice; offering festival

I

Ἰουδαῖος, -α, -ον, **ΙΟΥΔΑΙ**: Jew(ish)

K

ὁ κάδος (m.): jar, vessel; urn
 καθαρός, -ά, -όν: pure
ΜΗΤ-ΚΑΘΑΡΟC: purity
 ὁ καιρός (m.): (right) moment, occasion
 καίτοι, **ΚΕΤΟΙ**: and indeed, and further; and yet

καλός, -ή, -όν: beautiful
 καλῶς: *adv.*: good, well
 κἄν: *conj.*: even if
 ὁ καρπός (m.): fruit
 κατά: *prep.*: downwards; toward; in accordance with; after; according to
 κατάγαιος, -ον, **ΧΑΙΟC**: subterranean; on the ground
 ὁ κατακλυσμός (m.), **ΚΑΤΑΚΛΗCΜΟC**: destruction, inundation, deluge
 καταλαλέω, **ΚΑΤΑΛΑΛΙ**: to blame; to rail at
 ἡ καταλαλία (f.): evil report, slander
 καταφρονέω, **ΚΑΤΑΦΡΟΝΕΙ**: to look down upon, to despise; to disregard
 κατορθόω, **ΚΑΤΟΡΘΟΥ**: to make right; to correct; to be right, perfect
 τὸ κεράτιον (n.), **ΘΑΡΑΤΕ**: pod
 κηρύσσω, **ΚΥΡΙCΣΑΙ**: to announce
 ὁ κίνδυνος (m.): danger, risk
 ἡ κινύρα (f.), **ΔΙΝΗΡΑ**: lyre
 κληρονομέω, **ΚΛΗΡΟΝΟΜΙ**: to inherit, to receive
 κοινωνέω, **ΚΟΙΝΟΝΕΙ**: participate; join
 ἡ κοινωνία (f.): (monastic) community
 κολάζω, **ΚΟΛΑΖΕ**: to chastise; to punish; to reprove
 ἡ κόλασις (f.): chastisement, punishment; correction
 ὁ κόμης (m.): magistrate (*from the Latin "comes"*)
 κοσμικός, -ή, -όν: cosmic; belonging to the world
 ὁ κόσμος (m.): cosmos
 ἡ κρατήρ (m.): vessel, bowl
 κρίνω, **ΚΡΙΝΕ**: to judge
 ἡ κρίσις (f.): judgement

Λ

ὁ λαός (m.): people
 ἡ λεκάνη (f.): dish; pot; pan
 ὁ ληστής (m.), **ΛΥCΤΗC**: robber; thief
 ὁ λόγος (m.): Logos; reason; Word; history
 ἡ λόγχη (f.): lance, spear
 λυπέομαι, **ΛΥΠ(Ε)Ι**: to be sad, afflicted; to suffer
 ἡ λύπη (f.): affliction; suffering; sadness

M

ἡ μαγία (f.): magic, magic trick
 ὁ μαθητής (m.): pupil, disciple
ΨΒΡ-ΜΑΘΗΤΗC: classmate
 μᾶλλον: *adv.*: more; rather
 μαστιγῶ, **ΜΑCΤΙΓΟΥ**: to whip; to flog
 ἡ μάστιξ (f.), **ΜΑCΤΙΓΞ**: whip; scourge

ἡ μελέτη (f.): care; exercise
 τὸ μέλος (n.): member, limb
 μέν: *enclitic particle*: indeed; *with* δέ: on the one hand
 τὸ μέρος (n.): part
 μετανοέω, **ΜΕΤΑΝΟΕΙ**: to convert; to repent
 ἡ μετάνοια (f.): repentance
 μή: *interrogative particle*: not? (cf. 399)
 μητι: *interrogative particle* (cf. 399)
 μήποτε: *conj.*: lest ever
 μηπως: *conj.*: in order not to; lest in any way
 μόγης: *adv.*: scarcely; hardly
 μοναχός, -ή, -όν: alone; solitary; *noun*: monk, nun
 μονογενής, -ές: monogenes (the only-born)
 μόνον: *adv.*: only
 μόνος, -η, -ον: alone
 τὸ μυστήριον (n.): mystery, secret

N

νηστεύω, **ΝΗΣΤΕΥΕ**: to fast
 ὁ νόμος (m.): law
ΝΑΧΝ-ΝΟΜΟΣ: illegally
 ὁ νοῦς (m.): intellect, spirit
 ὁ νυμφίος (m.): husband

Ξ

ἡ ξένη (f.): foreign country
 τὸ ξίφος (n.), **ΞΙΦΕ**, **ΧΗΦΕ**, **ΣΥΒΕ**: sword

Ο

ὁ ὀβολός (m.), **ΟΒΟΛΟΣ**: obol
 ἡ οἰκονομία (f.): household; government; Economy (of Salvation); design
 ὁ οἰκονόμος (m.): manager; administrator; house-steward
 ὁ οἶκος (m.): house
 ἡ οἰκουμένη (f.): (inhabited) world
 ὅλος, -η, -ον, **ΟΛΟΣ**: complete, whole
 ὅλως, **ΟΛΩΣ**: *adv.*: completely
 ἡ ὀργή (f.): anger; wrath
 τὸ ὄρομα (n.), **ΟΡΟΜΑ**: vision
 τὸ ὄρος (m.), **ΟΡΟΣ**: limit; border; definition; rule
 ὅσον: *conj.*: so far as; so much as; as long as
 ὅταν, **ΟΤΑΝ**: *conj.*: when; whenever
 οὐ: *particle of negation*: not

οὐδέ: *conj.*: and not, neither
 ἡ οὐσία (f.): being; substance; property
 οὔτε: *conj.*: and not, neither

Π

παιδεύω: to educate
 τὸ παλάτιον (n.), **ΠΑΛΛΑΤΙΟΝ**: palace
 πάντως: *adv.*: completely; certainly; absolutely
 παρά, **ΠΑΡΑΡΟ**: *prep.*: next to; in comparison with; beyond
 ἡ παραβολή (f.): comparison; parable
 παράγω, **ΠΑΡΑΓΕ**: to transport; to pass
 παραδίδωμι, **ΠΑΡΑΔΙΔΟΥ**: to hand over, to deliver; to betray
 παραιτέομαι, **ΠΑΡΑΙΤΕΙ**: to beg; obtain (a favour); decline, reject
 παρακαλέω, **ΠΑΡΑΚΑΛΕΙ**: to invoke; to pray; to exhort
 παρθένος (f.): young girl; virgin
 ἡ παρρησία (f.): freedom of speech; frankness; freedom
 πατάσσω, **ΠΑΤΑΣΣΕ**: to beat; to knock; to strike; to smite
 ὁ πατριάρχης (m.): patriarch
 πειράζω, **ΠΕΙΡΑΖΕ**: to tempt
 ὁ πειρασμός (m.): temptation; trial
 περίχωρος, -ον (f.), **ΠΕΡΙΧΟΡΟΣ**: the country round about
 ἡ πέτρα (f.): rock
 ἡ πηγή (f.): source
 πιστεύω, **ΠΙΣΤΕΥΕ**: to believe
 ἡ πίστις (f.): faith; belief; trust
 πιστός, -ή, -όν: faithful
 τὸ πλάσμα (n.): thing moulded or fashioned; figure
 πλατωνικός, -ή, -όν, **ΠΛΑΤΟΝΙΚΟΣ**: platonic
 ἡ πληγή (f.): blow, stroke; plague
 τὸ πνεῦμα (n.): spirit
 ὁ πόλεμος, **ΠΟΛΥΜΟΣ** (m.): war, combat, fight
 πολεμέω, **ΠΟΛΥΜΕΙ**: to be at war; to make war; to fight
 ἡ πόλις (f.): city
 πολλάκις: *adv.*: often
 πονηρός, -ά, -όν: evil, bad; criminal
 ἡ πόρνη (f.): prostitute; adulterous woman
 ὁ πόρνος (m.): fornicator; idolater
 προκόπτω, **ΠΡΟΚΟΠΤΕΙ**: to advance; to be advanced
 πρός, **ΠΡΟΣΡΟ**: *prep.*: toward; across; against; around; for
 προσέχω, **ΠΡΟΣΕΧΕ**: to be intent on; to be on one's guard against; to attach oneself to
 προσκαρτερέω, **ΠΡΟΣΚΑΡΤΕΡΕΙ**: to persist in; to devote oneself to; to wait for
 τὸ πρόσταγμα (n.): ordinance, command
 ἡ προσφορά (f.): offering; application
 ὁ προφήτης (m.): prophet

ἡ πύλη (f.): door; gate; entrance
 πῶς: *adv.*: how? In any way, at all

P

Σ

τὸ σάββατον (n.): sabbat; week
 Σαμαρίτης, -ες: Samaritan
 σαρκικός, -ή, -όν: fleshly, bodily
 ἡ σὰρξ (f.): flesh
 σεμνός, -ή, -όν, **CMNOC**: honourable; solemn, exalted; worthy
MNT-C(E)MNOC: dignity; sacredness
 σημαίνω, **CYMANE**: to indicate; to give signs; to appear; to be manifest; signify; declare
 σκανδαλίζω, **CKANΔAΛIZE**: scandalise; to be an obstacle
 τὸ σκάνδαλον (n.): obstacle; scandal
 σκεπάζω, **CKEΠAZE**: to cover; to shelter; to protect
 ἡ σοφία (f.): wisdom
 σοφός, -ή, -όν: wise
 τὸ σπέρμα (n.): semen, seed
 σπουδάζω, **CΠΟΥΔAZE**: to be eager; to pay attention; to do hastily; to pursue zealously
 ἡ σπουδή (f.): haste; speed; zeal
 ὁ σταυρός (m.): cross
 σταυρόω, **CTAYPOY**: to crucify
 ἡ στήλη (f.): stele
 τὸ στιχάριον (n.): tunic
 ἡ στολή (f.): robe, garment
 σιλάω, **CYAA**: to strip off; to plunder; to take off
 ἡ συμφωνία (f.): harmony; music
 ὁ σύνδουλος (m.): co-slave
 σφραγίζω, **CΦPAΓIZE**: to seal; to certify; to confirm
 τὸ σχῆμα (n.), **CXYMA**: form; figure; (fashion of) dress
 τὸ σῶμα (n.): body
 σωματικῶς: *adv.*: bodily, physically
 ὁ σωτήρ (m.): saviour

T

τάσσω, **TACE**: to arrange; to order; to rule; to impose
 τέλε(ι)ος, -α, -ον: complete, accomplished, perfect
 ὁ τερατίας (m.), **TEPHΔATHC** (?): thaumaturge, worker of miracles
 τερατώδης, -ες, **TEPHΔATHC** (?): miraculous, prodigious, monstrous
 τολμάω, **TOLMA**: to dare, to have the courage

ὁ τόπος (m.): place
 τότε: *adv.*: then, at that moment
 ἡ τροφή (f.): food

Υ

ἡ ὑπόκρισις (f.): hypocrisy
 ὑπομένω, **ZYTOFINE**: to abide, to await; to be patient; to endure
 ἡ ὑπομονή (f.): patience, endurance, perseverance
 ὑποτάσσω, **ZYPTOTACE**: to place under; to submit; to be obedient

Φ

ὁ φαρισαῖος (m.), **ΦAPICCAYOC**: pharisee
 τὸ φραγέλλιον (n.): whip
 ἡ φυλή (f.): tribe

X

χαρίζομαι, **XAPIZE**: to grant a favour
 ἡ χάρις (f.): grace
 τὸ χάρισμα (n.): charisma; gift; grace
 ὁ χιλιάρχος (m.): commandant
 ὁ χορός (m.): dance
 ὁ χόρτος (m.): meadow, prairie; garden; grass
 ἡ χρεία (f.), **XPIA**: need; commodity
ᾤ-XPIA: to need, to be needy
 τὸ χρῆμα (n.): thing; possession; money; richness
 ὁ χριστιανός (m.): Christian
 ἡ χώρα (f.): region; country; countryside, province (in Egypt)
 χωρίς: *prep.*: without

Ψ

ψάλλω, **ΨALLEI**: to sing (to a harp), to psalm
 ὁ ψαλμός (m.): Psalm
 ἡ ψυχή (f.), pl. **ΨYXOYCE**: soul

Ω

ὥς, **ZWC**: *conj.*: since; when; *prep.*: like
 ὥστε, **ZWCTE**: *conj.*: so as, so that; in order that; *prep.*: like
 ἡ ὠφέλεια (f.), **OΦEΛIA**: help, aid; profit, advantage

Glossary of proper nouns

This list contains all the proper nouns you'll find in the examples, the exercises and the texts. They are presented in the 'normal' alphabetical order, that is, taking the vowels in account.

ΑΒΕΛ: Abel
ΑΝΔΡΕΑΣ: Andrew
ΑΝΤΟΝΙΟΣ: Antony
ΑΠΟΛΛΩΝ: Apollon
ΒΑΡΑΒΒΑΣ: Barabbas
ΒΗΘΛΕΕΜ: Betlehem
ΓΑΒΡΙΗΛ: Gabriel
ΓΑΛΙΛΑΙΑ: Galilee
ΓΕΡΑΔΑΜΑ: Geradama
ΓΡΗΓΩΡΙΟΣ: Gregory
ΔΑΝ: Dan
ΔΑΥΕΙΔ: David
ΔΙΜΟΥΕΟΣ: Timothy
ΔΩΣΙΘΕΟΣ: Dositheus
ΕΜΜΑΧΑ: Emmacha
ΘΕΩΔΩΡΟΣ: Theodore
ΙΑΚΩΒΟΣ: James
ΙΗΣΟΥΣ: Jesus
ΙΟΡΔΑΝΗΣ: Jordan
ΙΟΥΔΑ: Juda
ΕΙΩΣΗΦ: Joseph
ΙΩΖΑΝΝΗΣ: John
ΙΩΖΑΝΝΗΣ Π.ΒΑΠΤΙΣΤΗΣ: John the baptist
ΙΩΖΑΝΝΗΣ Π.ΚΟΛΟΒΟΣ: John of Kolobos
ΚΑΝΑ: Cana
ΚΗΜΕ: Egypt
ΚΥΠΡΟΣ: Cyprus
ΚΩΣ: Kôs
ΛΕΥΕΙ: Levy
ΜΑΚΑΡΙΟΣ: Macarius
ΜΑΡΙΑ: Mary

ΜΑΡΙΑ Τ.ΜΑΓΔΑΛΗΝΗ: Mary Magdalene

ΜΑΡΙΖΑΜ(Μ): Mary

ΜΑΘΘΑΙΟΣ: Matthew

ΜΙΡΩΘΕΑΣ: Mirôtheas

ΜΙΡΩΘΕΟΣ: Mirôtheos

ΜΩΥΣΗΣ: Moïse

ΝΑΖΑΡΕΘ: Nazareth

ΠΑΥΛΟΣ: Paul

ΠΑΖΩΜΟ: Pachomius

ΠΕΤΡΟΣ: Peter

ΠΟΙΜΗΝ: Poimen

ΠΖΕΡΜΗΣ: Phermes

ΣΑΜΑΡΙΑ: Samaria

ΣΑΟΥΛ: Saul

ΣΑΡΑΠΙΩΝ: Serapion

ΣΑΤΑΝΑΣ: Satan

ΣΗΘ: Seth

ΤΕΡΤΙΟΣ: Tertius

ΧΑΜ: Cham

ΖΗΡΩΔΗΣ: Herod

ΖΙΕΡΟΥΣΑΛΗΜ: Jerusalem

ΖΥΡΩΔΗΣ: Herod

Glossary of nomina sacra

Nomina sacra are abbreviations of important Christian names and titles.

ΙC: ΙΗΣΟΥC: Jesus

ΙΗΛ: ΙCΡΑΗΛ: Israel

ΘΙΛΗΜ: Τ.ΖΙΕΡΟΥCΑΛΗΜ: Jerusalem

ΠΝΑ: ΠΝΕΥΜΑ: Spirit

ΠΧC: Π.ΧΟΕΙC: the Lord

CΩΡ: CΩΤΗΡ: Saviour

ΧC: ΧΡΙCΤΟC: Christ

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Concordances & Paradigms

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Concordance of grammatical terms

Pronouns and determiners

demonstrative article: *demonstrative adjective*

independent personal pronoun: *absolute personal pronoun*

personal suffixes: *suffix pronouns*

possessive article: *possessive adjective*

prefixed personal pronoun: *prefix pronouns*

Verbs

conversions: *transpositions*

focalising conversion: *second tenses*

prenominal state: *nominal state*

prepersonal state: *pronominal state*

stative: *the qualitative*

suffixically conjugated verboids: *suffixconjugation*

The nominal sentence

interlocutive sentence

delocutive sentence

The durative sentence: *adverbial sentence, bipartite pattern*

present: *present I*

preterit of the present: *imperfect*

focalising conversion of the present: *present II*

future: *future I*

preterit of the future: *imperfect of the future*

focalising conversion of the future: *future II*

durative sentence with adverbial predicate: *adverbial sentence*

The non-durative sentence: *verbal sentence, tense-base conjugation, tripartite pattern*

past: *perfect I*

focalising conversion of the past: *perfect II*

“not yet”: *negative completive*

aorist: *praesens consuetudinis*

optative: *future III, energetic future*

jussive: *optative, causative imperative*

precursive: *temporalis*

limitative: “until”

future conjunctive: *finalis, causative conjunctive*

Grammatical paradigms

A. Pronouns

Personal pronouns

Independent personal pronouns, emphatic form

	sg.	pl.
1	ΑΝΟΚ	ΑΝΟΝ
2 m.	ΝΤΟΚ	ΝΤΩΤΝ
2 f.	ΝΤΟ	
3 m.	ΝΤΟϙ	ΝΤΟΟΥ
3 f.	ΝΤΟC	

Independent personal pronouns, reduced form

	sg.	pl.
1	ΑΝΓ	ΑΝ(Ν)
2 m.	ΝΤΚ	ΝΤΕΤΝ
2 f.	ΝΤΕ	
3 m.	ΝΤϙ	(ΝΤΟΟΥ)
3 f.	(ΝΤΟC)	

Prefixed personal pronouns

	sg.	pl.
1	†	ΤΝ
2 (m)	κ (Γ)	ΤΕΤΝ
2 (f)	τε (ΤΡ)	
3 (m)	ϙ	CΕ
3 (f)	c	

Personal suffixes

1	ι τ	Ν
2 m.	κ	ΤΝ ΤΗΥΤΝ
2 f.	ϙ ε τε	
3 m.	ϙ	
3 f.	c	ΟΥ

Demonstrative and possessive pronouns and articles

Demonstrative pronouns

m.	f.	pl.
ΠΑΙ	ΤΑΙ	ΝΑΙ
ΠΗ	ΤΗ	ΝΗ
ΠΕ	ΤΕ	ΝΕ

Demonstrative articles

m.	f.	pl.
ΠΕΙ	ΤΕΙ	ΝΕΙ
ΠΙ	ΤΙ	ΝΙ
Π/ΠΕ	Τ/ΤΕ	Ν/ΝΕ

Possessive pronouns

m.	f.	pl.
ΠΑ-	ΤΑ-	ΝΑ-
ΠΩ-	ΤΩ-	ΝΟΥ-

Possessive articles

	m.	f.	pl.
1	ΠΑ	ΤΑ	ΝΑ
2 m.	ΠΕΚ	ΤΕΚ	ΝΕΚ
2 f.	ΠΟΥ	ΤΟΥ	ΝΟΥ
3 m.	ΠΕQ	ΤΕQ	ΝΕQ
3 f.	ΠΕC	ΤΕC	ΝΕC
1.	ΠΕΝ	ΤΕΝ	ΝΕΝ
2	ΠΕΤΝ	ΤΕΤΝ	ΝΕΤΝ
3	ΠΕΥ	ΤΕΥ	ΝΕΥ

B. Conjugation bases

Durative sentences

Present-based conjugations

	present	focalising present	preterite present
1	†	ΕΙ	ΝΕΙ
2 m.	Κ	ΕΚ	ΝΕΚ
2 f.	ΤΕ/Τ(Ε)Ρ	ΕΡ(Ε)	ΝΕΡΕ
3 m.	Q	ΕQ	ΝΕQ
1	ΤΝ	ΕΝ	ΝΕΝ
2	ΤΕΤΝ	ΕΤΕΤΝ	ΝΕΤΝ
3	CΕ (COY)	ΕΥ	ΝΕΥ
noun	/	ΕΡΕ	ΝΕΡΕ

Future-based conjugations

	future	focalising future	preterit future
1	†ΝΑ	ΕΙΝΑ	ΝΕΙΝΑ
2 m.	ΚΝΑ	ΕΚΝΑ	ΝΕΚΝΑ
2 f.	ΤΕΝΑ	ΕΡΕΝΑ	ΝΕΡΕΝΑ
3 m.	QΝΑ	ΕQΝΑ	ΝΕQΝΑ
3 f.	CΝΑ	ΕCΝΑ	ΝΕCΝΑ
1	ΤΝΝΑ	ΕΝΝΑ	ΝΕΝΝΑ
2	ΤΕΤΝ(N)Α	ΕΤΕΤΝ(N)Α	ΝΕΤΝ(N)Α
3	CΕΝΑ	ΕΥΝΑ	ΝΕΥΝΑ
noun	/	ΕΡΕ- ΝΑ	ΝΕΡΕ- ΝΑ

Non-durative sentences

Main clause conjugation bases

	affirmative past	negative past	focalising past
1	ΑΙ	ΜΠΙ	ΝΤΑΙ
2 m.	ΑΚ	ΜΠΕΚ	ΝΤΑΚ
2 f.	ΑΡ(Ε)	ΜΠΕ	ΝΤΑΡΕ
3 m.	ΑQ	ΜΠΕQ	ΝΤΑQ
3 f.	ΑC	ΜΠΕC	ΝΤΑC
1	ΑΝ	ΜΠΝ	ΝΤΑΝ
2	ΑΤΕΤΝ	ΜΠΕΤΝ	ΝΤΑΤΕΤΝ
3	ΑΥ	ΜΠΟΥ	ΝΤΑΥ
noun	Α-	ΜΠΕ-	ΝΤΑ-

not yet

1	ἴπαϛ
2 m.	ἴπατκ
2 f.	ἴπατε
3 m.	ἴπατq̄
3 f.	ἴπατc̄
1	ἴπατñ
2	ἴπατετñ
3	ἴπατοϥ
noun	ἴπατε-

*affirmative aorist**negative aorist*

1	ῥαί	μεί
2 m.	ῥακ	μεκ
2 f.	ῥαρ(ε)	μερε
3 m.	ῥαq̄	μεq̄
3 f.	ῥαc̄	μεc̄
1	ῥαν	μεñ
2	ῥατετñ	μετετñ
3	ῥαϥ	μεϥ
noun	ῥαρε-	μερε-

*affirmative optative**negative optative*

1	εἶε	ññα
2 m.	εκε	ññεκ
2 f.	ερε	ññε
3 m.	εq̄ε	ññεq̄
3 f.	εc̄ε	ññεc̄
1	εñε	ññεñ
2	ετετñε	ññετñ
3	εϥε	ññεϥ
noun	ερε- (ε)	ññε-

*affirmative jussive**negative jussive (= negative caus. inf.)*

1	μαρι	ἴπρτρα
3 m.	μαρεq̄	ἴπρτρεq̄
3 f.	μαρεc̄	ἴπρτρεc̄
1	μαρñ	ἴπρτρεñ
3	μαροϥ	ἴπρτρεϥ
noun	μαρε-	ἴπρτρε-

*Subordinate clause conjugation bases**precursive*

1	ñτερι
2 m.	ñτερεκ
2 f.	ñτερε
3 m.	ñτερεq̄
3 f.	ñτερεc̄
1	ñτερñ
2	ñτερετñ
3	ñτεροϥ
noun	ñτερε-

conditional

1	ειῶαν
2 m.	εκῶαν
2 f.	ερ(ε)ῶαν
3 m.	εq̄ῶαν
3 f.	εc̄ῶαν
1	εñῶαν
2	ετετñῶαν
3	εϥῶαν
noun	ερ(ε)ῶαν-

limitative

1	ῶαντι/ῶαντα
2 m.	ῶαντκ
2 f.	ῶαντε
3 m.	ῶαντq̄
3 f.	ῶαντc̄
1	ῶαντñ
2	ῶαντετñ
3	ῶαντοϥ
noun	ῶαντε-

conjunctive

1	ñτα/τα
2 m.	ñτ
2 f.	ñτε
3 m.	ñq̄
3 f.	ñc̄
1	ñτñ
2	ñτετñ
3	ñτεϥ
noun	ñτε-

future conjunctive

1	τα/ταρι
2 m.	ταρεκ
2 f.	ταρε
3 m.	ταρεq̄
3 f.	ταρεc̄
1	ταρñ
2	ταρετñ
3	ταροϥ
noun	ταρε-